"Mercy For The Worlds Series" (3)

The Guidance of Muhammad

(Blessings and Peace Be Upon Him)

Concerning Worship, Dealings and Manners

30 Examples from the Life of the Prophet ﷺ

Selected from the book

Zadul-Ma`ad by Imam Ibn Al-Qayyim

by

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In the Name of Allah, Most Gracious, Most Merciful

ABOUT OUR PROGRAM

All praise is due to Allah, and blessings and peace be upon His Messenger, Muhammad, and upon all previous prophets.

The Global Program for Introducing the Prophet of Mercy is pleased to present this new release under the program's series entitled "Mercy for the Worlds," a series, which endeavours to illustrate some of what Prophet Muhammad ﷺ rendered to humanity of blessings, mercy and guidance, for man's welfare in the present life and in the life hereafter.

The purpose of this international program is to effectively introduce the Prophet of Mercy ﷺ to the entire world and to make known the truth about the message of this noble prophet, whom Allah sent as a mercy to the world, just as Abraham, Moses, Jesus and all preceding prophets were sent. Another purpose is to provide the international media with scientific and objective material in various languages, dealing with the subject of Prophet Muhammad's character and mission, and aiming at confronting campaigns of

misrepresentation, prejudice and ridicule directed at all prophets and at Prophet Muhammad ﷺ in particular.

The program seeks to implement these objectives through various cultural and informative activities, among which is the following:

- Producing informational media programs such as TV episodes, documentary films and short films in several languages.
- Designing and activating a website in Arabic, English and French.
- Holding conferences and symposiums, dispatching and receiving delegations.
- Organizing contests which serve the program's purposes.
- Writing and publishing books, research papers and bulletins in different languages and through publications like:
- The series entitled "Mercy for the Worlds," which addresses people worldwide and introduces Prophet Muhammad ﷺ.
- "Points of Enlightenment", which is a short bulletin providing brief information about Prophet Muhammad ﷺ and his message.

The program communicates with everyone and calls for dialogue between cultures based on mutual

respect. The program also invites you to share your suggestions and opinions through the addresses you will find in this release.

May Allah grant His blessings to this effort and show us the way to contentment and welfare.

May the blessings and peace of Allah be upon Prophet Muhammad, the prophets who preceded him, and upon his companions and followers.

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Table of Contents

Introduction

Praise be to Allah, and blessings and peace be upon the Messenger of Allah, his family and companions.

Dear reader;

The blessing of Islam is among the greatest favours Allah blessed us with. It is the religion of human nature and moderation, a comprehensive and complete faith advocating knowledge and good morals, suitable for people everywhere and at all times. It is a religion of ease and mercy, which has solutions for every problem.

How seriously we need , at the present time in particular, to clarify the characteristics and merits of this religion to the entire world and to demonstrate the true and radiant embodiment of Islam.

The guidance of Muhammad ﷺ is the practical application of this faith. It consolidates all the characteristics that make Islam easy to embrace and practice, for it includes all aspects of life, whether religious, practical, ethical, material or spiritual.

This book contains selections from the scholarly work by Imam *Ibn al-Qayyim*, "*Zadul-Ma`ad*", which is considered one of the best books describing the guidance of

the Prophet ﷺ. The aim is to focus on all aspects of his life as an example to be followed.

May Allah grant us acceptance and bless this effort.

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The Guidance of Muhammad (Blessings and Peace Be Upon Him)

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1. The Prophet's Guidance Pertaining to Purity and Purification[1]

a. His Guidance in Relieving Oneself

- When entering the toilet he ﷺ would say:
  "O Allah, I seek refuge with you from evil and evil ones."[2]

And upon coming out he ﷺ would say: "*I seek Your forgiveness.*"[3]

- He ﷺ usually urinated while squatting.
- He ﷺ sometimes cleaned himself with water, sometimes with stones and sometimes used both.
- He ﷺ used his left hand to clean himself.
- After cleaning with water, he would rub his hand against the ground.
- When travelling, he ﷺ would go far away to relieve

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[1] *Zadul-Ma`ad* (1/163).
[2] Narrated by *Al-Bukhari* and Muslim.
[3] Abu Dawud, at-Tirmidhi and Ibn Majah.
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himself in order to conceal himself from his companions.

- He ﷺ sometimes screened himself behind bushes and sometimes behind palms.
- He ﷺ selected the soft parts of the ground for urination.
- He ﷺ would not raise his garment until he was down close to the ground.
- He ﷺ would not speak or answer greetings while relieving himself.

b. His Guidance in Wudhu' (Ablution) [4]

- He ﷺ usually made ablution for every prayer, although he might at times perform many prayers with one ablution.
- For ablution, he ﷺ used one measure[5] of water or two thirds of it or sometimes slightly more.
- He ﷺ used ablution water with utmost care and warned his followers not to use water excessively.
- He ﷺ used to wash his limbs sometimes once, sometimes twice or three times, but never exceeded three times.

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[4] Zadul-Ma`ad (1/184).
[5] Of approximately a litre.

- He ﷺ sometimes used to rinse out his mouth and nose with one handful of water and sometimes two or three, and he ﷺ would wash his mouth and nose together.
- He ﷺ used his right hand for taking in water and his left hand for expelling it.
- He ﷺ never made ablution without rinsing his mouth and nose.
- He ﷺ used to wipe over all of his head and often move his hands back and forth.
- When he ﷺ wiped over his forehead, he completed by including his turban.
- He ﷺ wiped the internal and external parts of his ears along with his head.
- He ﷺ washed his feet when he was not wearing slippers or socks.
- His ablution was in sequence and uninterrupted, and he never did otherwise.
- He ﷺ would begin his ablution with *"Bismillah"* and conclude it by saying:

"*I bear witness that there is no god but Allah, alone, without any partner, and I bear witness that Muhammad is His servant and messenger. O Allah, make me of those who continually repent and of those*

who continually purify themselves." [6]

He also said: "*O Allah, You are worthy of all glory and praise. I bear witness that there is no god but You. I seek Your forgiveness and repent to You.*"

- Neither he nor any of his companions ever said at the beginning: "I intend to remove impurity to perform prayer."[7]
- He ﷺ never washed above the elbows and the ankles.
- It was not his custom to dry his limbs.
- He ﷺ sometimes rubbed the water into his beard, but not always.
- He ﷺ often washed between his toes, but not always.
- He ﷺ did not expect someone to pour water for him while making ablution; he usually poured it himself, but sometimes another would help him when needed.

c. His Guidance in Wiping Over Footwear[8]

- Authentic narrations state that he ﷺ wiped over his leather footwear while at home and travelling. He

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[6] At-Tirmidhi.
[7] i.e., he did not pronounce the intention out loud.
[8] Zadul-Ma`ad (1/192). This can be done instead of washing the feet for ablution, on the condition that the shoes or heavy socks were put on while in the state of wudhu'.

specified a limit of one day and night for residents to wipe over them, and three days and nights for travellers.

- He ﷺ used to wipe over the upper part of the shoes or stockings. (He also wiped over the turban alone or along with the forehead.)
- He ﷺ acted according to the condition of his feet: if he was wearing shoes or stockings he wiped over them, and if his feet were bare he washed them.

d. His Guidance in *Tayammum*[9]

- He ﷺ performed *tayammum* from the type of ground on which he was praying, be it dust, soil or sand, and said: *"Wherever someone of my Ummah may be when prayer is due, he has his mosque and his source of purification."*[10]
- He ﷺ neither carried sand with him on long journeys nor did he order his companions to do so.
- No authentic narration showed that he ﷺ did *tayammum* for every prayer or ordered that it be done. He simply considered *tayammum* as a substitute for ablution.
- He ﷺ used to perform *tayammum* by striking the

[9] Zadul-Ma`ad (1/192). Tayammum is a substitute for ablution, using dry earth for ritual purification when unable to use water.
[10] Narrated by Ahmad.

ground once for wiping over both the face and hands.[11]

[11] Tayammum is limited to the face and hands and does not include the parts of the body washed in wudhu'.

٢. The Prophet's Guidance Concerning the Adhaan and Its Words[12]

- He ﷺ would call out the *adhaan*[13] with or without repetition. He ﷺ also pronounced the words of the *iqaamah*[14] once or twice, except that he always repeated the words *"Qad qamat is-salaah"* (Prayer has begun) twice.
- He ﷺ ruled for his people that one who hears the adhaan should repeat the words after him, except for the words *"Hayya `alas-salaah"* and *"Hayya `alal-falaah"*, where one should say *"La hawla wa la quwwata illa billaah." (There is no might and no power except through Allah."*
- He ﷺ also said, "Whoever hears the *adhaan* and then says: '*Ash-hadu anla ilaaha ill-Allah wa anna Muhammadan rasulullah. Raditu billaahi rabban, wa bil- Islami deenan wa bi Muhammadin rasulan'* (I bear witness that there is no god but Allah, and that Muhammad is His Messenger. I am pleased with Allah as Lord, Islam as religion and Muhammad as messenger) - whoever says that will have his sins forgiven."

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[12] Zadul-Ma`ad (2/355)
[13] The call announcing that it is time for prayer.
[14] A second call when the prayer is to begin.

- He ﷺ ruled that after repeating the words of the *adhaan*, one should invoke blessings upon the Prophet ﷺ, saying: "*Allaahumma rabba hadhihid-da`watit-taamma was-salaatil-qaa'imati, aati Muhammadan al-waseelata wal-fadheelata, wab`ath-hu maqaaman mahmudan alladhi wa`adtah.'*

  (O Allah, Lord of this perfect call and present prayer, grant Muhammad the *waseelah* (a position of intercession in Paradise) and excellence and elevate him [on the Day of Judgment] to the praised position, which You have promised him.)

- And he ﷺ stated that supplication between the *adhaan* and *iqaamah* would never be refused [by Allah].

3. The Prophet's Guidance in Prayer[15]

a. His Guidance in Beginning and Recitation

- When he ﷺ began prayer, he would say: *"Allahu akbar"* (Allah is most great). He ﷺ would not say anything before that and never pronounced the intention (*niyyah*).
- He ﷺ would raise his hands to the earlobes or shoulders with his fingers straight, facing the *Qiblah*,[16] and then place his right hand over the back of his left.
- Sometimes he ﷺ would say: "O Allah, distance me from my sins as you have distanced the east from the west. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, wash away my sins with water, ice and hail."[17]
- Sometimes he ﷺ said: "I have turned my face to Him who created the heavens and earth, inclined to truth, in submission, and I am not of those who associate [others with Allah]. Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the

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[15] Zadul-Ma`ad (1/194).
[16] The direction of Makkah.
[17] Al-Bukhari and Muslim.

worlds, no partner has He; this I am commanded and I am the first of the Muslims."

- After the opening words, he ﷺ would say: *"A`udhu billahi minash-shaytanir-rajeem"* (I seek refuge in Allah from Satan, the rejected). Then he would recite *Surah al-Fatihah.*[18]
- He ﷺ would pause slightly between *"Allahu akbar"* and the recitation of *al-Fatihah* and it is reported that he also did so after the recitation or before bowing.
- After completing *al-Fatihah*, he ﷺ would begin another *surah*[19], prolonging it or shortening it according to circumstances such as travel, but usually he would recite medium length passages.
- In *the fajr* (dawn) prayer, he ﷺ used to recite around 60 to 100 verses. Sometimes he recited *Surah* "*Qaf*" or *Surah* "*Ar-Rum*". Or he recited "*At-Takweer*", "*Ar-Rum*" or "*Al-Zalzalah*" in both *rak`ahs*.[20] He ﷺ recited *Surahs* "*Al-Falaq*" and "*An-Nas*" during a journey. He ﷺ once began to recite *Surah* "*Al-Mu'minun*" in the first *rak`ah* until he reached the mention of Moses and Aaron عليه السلام when he started coughing, so he ended the recitation and bowed.

[18] The opening chapter of the Qur'an.
[19] Any chapter of the Qur'an.
[20] Units of prayer.

- On Fridays, he ﷺ would often recite in *the fajr* prayer "*As-Sajdah*" and "*Al-Insan*".
- He ﷺ often prolonged recitation in *thuhr* (noon) prayer. When it was long he reduced it to half that length in `*asr* (late afternoon) prayer, but when shorter, then accordingly.
- While performing *maghrib* (sunset) prayer, he was heard to recite "*At-Tur*", and once, "*Al-Mursalaat*".
- As for `*ishaa*' (night) prayer, he ﷺ was heard to recite *Surah* "*At-Teen*", and limited his companion, *Mu`adh* ﷺ, to *Surah* "*Ash-Shams*", "*Al-A`la*", "*Al-Layl*" and similar *surahs* and disapproved of reciting "*Al-Baqarah*" in it.
- His guidance included reciting the entire *surah.* Sometimes he would divide it between two *rak`ahs*. He ﷺ might recite the beginning verses of *a surah*, but it has not been reported that he recited only the end or the middle portion of *a surah*.
- However, he ﷺ used to recite two *surahs* in one *rak`ah* during naafilah[21] prayers, but seldom recited the same *surah* in both *rak`ahs*. He ﷺ did not specify a certain *surah* for any particular prayer except for Friday and the two Eid prayers.

[21] Additional voluntary prayers.

- He ﷺ supplicated with *qunoot*[22] in *the fajr* prayer after *ruku`*'[23] for one month and then discontinued it. This was due to a particular situation, so when it ceased his *qunoot* ended. His guidance was to supplicate with *qunoot* during calamities, but without confining it to the *fajr* prayer.

b. His Guidance in How to Perform Prayer[24]

- He ﷺ used to make the first *rak`ah* longer than the second in every prayer.
- Upon completing recitation of the *Qur'an* he ﷺ would pause long enough to regain his breath, then he ﷺ would raise his hands, saying *"Allahu akbar"* and bow in *ruku`*. He would place his hands on his knees as if grasping them. Distancing his arms from his body, he straightened his back horizontally, keeping his head level with his back, without raising or lowering it.
- He ﷺ used to repeat *"Subhana rabbi al-Atheem"* (Glory to my great Lord)[25] or say: "*Subhaanak Allaahumma rabana wa bihamdik. Allaahumm-aghfir*

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[22] A supplication recited while standing in prayer.
[23] Bowing at the waist.
[24] Zadul-Ma`ad (1/208)
[25] Narrated by Muslim.

lee." (Glory be to You, O Allah, our Lord, and praise. O Allah, forgive me.)[26] He ﷺ also used to say: *"Subbuhun Quddusun Rabbul-Mala'ikati war-rooh."* (Most glorious and most pure is the Lord of the angels and spirit.)[27]

- His usual *ruku`* was long enough to repeat *"Subhana rabbi al-Atheem"* ten times and his *sujood*[28] was the same length. Sometimes he made the *ruku`* and *sujood* equal to the time he stood in recitation, but he did that predominantly while alone during night prayer. His usual guidance was to make the positions of his prayer balanced in length.
- He ﷺ then lifted his head, saying: *"Sami` Allahu liman hamidah"* (Allah hears whoever praises Him).[29] He ﷺ would raise his hands and straighten his back. He ﷺ did the same when raising his head from prostration, and said, *"Prayer is unacceptable when a man does not straighten his back in ruku` and sujood."*[30] When he stood upright, he would say: "*Rabbana wa lakal-hamd"* (Our Lord, and to You is due all praise.)

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[26] Al-Bukhari and Muslim.
[27] Al-Bukhari and Muslim. "The spirit" refers to the angel Gabriel.
[28] Prostration.
[29] Al-Bukhari and Muslim.
[30] Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.

- He ﷺ would remain in this position the length of his *ruku`* and recite: "*Rabbana wa lakal-hamd mil'as-samawaati wa mil'al-ardhi wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in baad. Ahl uth-thanaa'i wal-majdi, ahaqqu ma qal al-`abdu, wa kulluna laka `abd. La mani`a lima `atayta wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi minkal-jadd.*" (Our Lord, to You is due all praise as much as to fill the heavens, the earth, whatever is between them and whatever else You should will, beyond that. That You are worthy of all praise and glory is most worthy to be said by a servant, and all of us are Your servants. O Allah, there is no preventer of what You grant and no granter of what You prevent, and no means will benefit a man of means against You." [31]
- Then he ﷺ would say *"Allahu akbar"* and prostrate without raising his hands. He ﷺ placed his knees first followed by his hands, then his forehead and nose. He ﷺ prostrated on his forehead and nose without including the turban. He ﷺ frequently prostrated on the bare ground, even with water and mud, or on a palm leaf mat or a tanned animal skin.
- When prostrating he ﷺ would firmly place his forehead and nose on the ground, distancing his arms

[31] Muslim.

from his body so widely that the whiteness of his armpits could be seen.

- He ﷺ would place his hands beside his shoulders and ears, and hold his body in prostration with the tips of his toes pointed towards the *Qiblah*. His hands were stretched towards it with the fingers together.
- In this position, he ﷺ would say: "*Subhaanak Allaahumma rabana wa bihamdik. Allaahumm-aghfir lee.*" (Glory be to You, O Allah, our Lord, and praise. O Allah, forgive me.)[32] He ﷺ also repeated "*Subbuhun Quddusun Rabbul-malaa'ikati war-rooh.*"[33]
- He ﷺ would lift his head, saying: *"Allahu akbar"* without raising his hands. Then he would sit, spreading his left foot under him and straighten his right foot, placing his hands on his thighs with his elbows resting on the thighs and fingertips on his knees. He would make a circle with his thumb and middle finger, raising the index finger and moving it in supplication while saying:

  "*Allahumm-aghfir lee warhamnee wajburni wahdinee warzuqnee.*"
  (O Allah, forgive me, have mercy on me, correct my

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[32] Al-Bukhari and Muslim.
[33] Muslim.

faults, guide me and grant me sustenance.)[34]

- It was his practice to make his sitting as long as his prostration.
- He ﷺ then stood up with his weight on the balls of his feet and hands on his thighs. He would start reciting the *Qur'an* without pausing as when he began the prayer. The second *rak`ah* is performed like the first but without the initial "*Allahu akbar*", the pause, the opening supplication, and lengthening the *rak`ah*. He made the first *rak`ah* longer than the second, perhaps until approaching footsteps could no longer be heard.
- When sitting for the *tashahhud*,[35] he ﷺ placed his left hand on his left thigh and his right hand on his right thigh and pointed with his index finger. He ﷺ would not make it vertical or horizontal, but move it while slightly curved. He ﷺ made a circle with the thumb and middle finger, raising the index finger in supplication with his eyes upon it.
- In this sitting position he ﷺ always recited the *tashahhud*, teaching his companions to say:

"*Attahiyatu lilalahi was-salawaatu wat-tayyibaat.*

[34] Abu Dawud, at-Tirmidhi and Ibn Majah.
[35] Witnessing that there is no god but Allah and that Muhammad is His servant and messenger.

Assalaamu 'alaika ayyuhan-nabiyyu wa rahmatulalahi wa baraakatuh. Assalamu 'alaina wa 'ala 'ibadillaahis-saaliheen. Ash-hadu an la illaaha ill-Allaahu wash-hadu anna Muhammadan `abduhu wa rasooluh." (All greetings are for Allah and all prayers and all good things. Peace be upon you O Prophet ﷺ, and the mercy of Allah and His blessings. Peace be upon us and on the righteous servants of Allah. I testify that there is no god but Allah and that Muhammad ﷺ is His servant and messenger.)[36] He ﷺ would make it very brief as if he was praying on hot stones. Then, saying "*Allahu akbar*", he would arise with his weight on the balls of his feet and hands on his thighs, then raise his hands and stand straight again. He would recite *al-Fatihah* alone in the last two *rak`ahs*, or he might recite other verses of the *Qur'an* in addition to *al-Fatihah*.

- During the final *tashahhud*, he ﷺ would sit back on the ground with his foot protruding from the side.[37] The left foot would be between his thigh and leg while the right foot was erect or extended to the right. He placed his right hand on his right thigh, closing three fingers and raising the index finger.

[36] Al-Bukhari and Muslim.
[37] Abu Dawud.

- He ﷺ used to say the following supplication at the end of the prayer:

  "Allaahumma innee a`udhu bika min `adhaabil-qabri wa a`udhu bika min fitnatil-maseehid-dajjaali wa a`udhu bika min fitnatil-mahya wal-mamaat. Allaahumma innee a`udhu bika minal-ma'thami wal-maghram." (O Allah, I seek refuge with You from the torment of the grave, I seek refuge with You from the sedition of the false messiah, and I seek refuge with You from the trials of life and death. O Allah, I seek refuge with You from sin and insurmountable debt.)[38]

- Finally, he ﷺ would turn his head to the right side, saying, *"Assalaamu `alaykum wa rahmatullaah"* (May the peace and mercy of Allah be upon you) and then to the left side, repeating it.

- He ﷺ ordered the worshiper to pray behind a *sutrah*,[39] even a stick or an arrow. He ﷺ used to place a spear before him while on a journey or praying outdoors. He ﷺ also used his riding camel as a *sutrah* while praying. He ﷺ would also take a saddle and pray toward its back.

[38] Al-Bukhari.
[39] An object placed in front of a person to prevent people from crossing in front of him while he is praying.

- When he ﷺ prayed toward a wall, he would leave space enough to allow a goat to pass. He ﷺ prayed close to it and ordered others to do so.

c. His Guidance in Actions During Prayer[40]

- It was not his practice to look around during prayer.
- He ﷺ did not close his eyes while praying.
- He ﷺ used to bow his head during prayer. Sometimes he started the prayer with the intention to make it long but upon hearing the crying of a child, he shortened it to avoid hardship on his mother.
- He ﷺ sometimes performed the obligatory prayer carrying his granddaughter *Umamah* on his shoulders. When standing he held her and during *ruku`* and *sujood* put her down.
- When praying, his grandson, *al-Hasan* or *al-Hussein* would climb on his back. He prolonged the prostration to prevent him from falling.
- When he ﷺ was praying, [his wife] *Aisha* arrived and he stepped forward to open the door for her and returned to his place.
- He ﷺ would respond to a greeting during prayer by a

[40] Zadul-Ma`ad (1/241)

sign of the hand.

- He ﷺ would sigh, weep or clear his throat when necessary.
- He ﷺ used to pray barefoot at times or with his shoes on, and ordered prayer-wearing shoes in order to be different from the Jews.
- He ﷺ sometimes used to pray in one garment, but more often in two garments.

d. His Guidance in Recitation After Prayer[41]

- Upon finishing prayer he ﷺ would ask Allah for forgiveness three times and then say:

  "*Allaahumma antas-salaamu wa minkas-salaamu, tabaarakta ya dhal-jalaali wal- ikraam.*" (O Allah, You are peace and from You comes peace. Blessed are You, O Owner of Majesty and Honour."[42] He ﷺ remained facing the *Qiblah* only long enough to complete this supplication. Then he would immediately turn to face the worshippers, either to the left or to the right.
- After concluding the *fajr* prayer, he stayed in his place of prayer until sunrise.

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[41] Zadul-Ma`ad (1/285)
[42] Muslim.

- He ﷺ also used to say after every obligatory prayer:

  "La ilaaha ill-Allaahu wahdahu la shareeka lahu, lahu-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadeer. Allaahumma la maani`a lima a`tayta, wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi minkal-jadd."

  (There is no god but Allah, alone, having no partner. His is sovereignty and to Him is all praise and He ﷺ is over all things competent. O Allah, there is no preventer of what You grant and no granter of what You prevent, and no means will benefit a man of means against You.)[43]

  "La hawla wa la quwwata illa billaah. La ilaaha il-Allaahu, wa la na`budu illa iyyaah. Lahun-ni`matu wa lahul-fadhlu wa lahuth-thanaa'ul-hasan. La ilaaha ill-Allaahu, mukhliseena lahud-deena wa lau karihal-kaafiroon."

  (There is no might or power except through Allah. There is no god but Allah and we worship none but Him. All blessing is His and all favour, and to Him is due the best praise. There is no god but Allah. We are sincere in religion to Him alone, even if the disbelievers dislike it.)[44]

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[43] Al-Bukhari and Muslim.
[44] Muslim.

- He ﷺ urged his followers to say after the obligatory prayer: *"Subhan Allah"* (Glory be to Allah) thirty three times, *"Al-hamdulillah"* (Praise be to Allah) thirty three times, *"Allahu akbar"* (Allah is most great), thirty three times and complete one hundred by saying,

  "La ilaha 'ill-Allaahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadeer."

  (There is no god but Allah, alone, having no partner. His is sovereignty and to Him is all praise and He is over all things competent.)

e. His Guidance in Voluntary and Night Prayers [45]

- He ﷺ generally performed *sunnah* prayers[46] and other voluntary prayers at home, particularly the *sunnah* of *maghrib*.
- He ﷺ regularly performed ten *rak`ahs* when not travelling: two before *thuhr* and two after it, two after *maghrib* and two after *`ishaa'* in his house, and two before *fajr* prayer.

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[45] Zadul-Ma`ad (1/311)
[46] Voluntary prayers that were performed by the Prophet on a regular basis.

- He ﷺ adhered more strictly to the *sunnah* of *fajr* than any other voluntary prayer to the extent that he never missed it and the *witr*[47] prayer, whether he was travelling or at home. It is not reported that he performed any voluntary prayers during his travels except the sunnah of *fajr* prayer and the *witr* prayer.
- He ﷺ used to lie down on his right side after the *sunnah* before *fajr* prayer.
- Sometimes he ﷺ performed four *rak`ahs* before *thuhr* prayer, and if he missed the two *sunnah rak`ahs* after *thuhr* he performed them after *`asr*.
- He ﷺ usually performed the night prayer standing, although he might pray sitting, or recite the *Qur'an* while sitting until he was about to finish the recitation, when he would stand up and then bow for *ruku`*.
- At night, he ﷺ used to perform eight *rak`ahs*, two at a time, followed by *witr* of five consecutive *rak`ahs* sitting only after the *fifth*. Or he might perform *a witr* of nine *rak`ahs* sitting after the eighth and then rising to perform the ninth, at the end of which he would sit for *tashahhud* and conclude the prayer. After that he might perform another two *rak`ahs*

[47]The last voluntary prayer of the night.

prayer. Or else he might perform *witr* as seven *rak`ahs* in the same manner, followed by two *rak`ahs* while sitting.

- He ﷺ might perform *witr* prayer in the early, middle or later part of the night. He ﷺ said:

"Make witr your last voluntary prayer for the night."[48]

- He ﷺ would sometimes perform two more *rak`ahs* sitting after *witr* and might recite the *Qur'an* while sitting but when he was about to make *ruku`* would stand up.
- If he ﷺ was overcome by sleep or pain, he would perform twelve *rak`ahs* during the following day.
- Once he performed the night prayer reciting one single verse of the *Qur'an*, which he kept repeating until the morning.
- He ﷺ sometimes recited the *Qur'an* in a low voice during night prayer and other times aloud. He ﷺ would sometimes stand a long time during prayer and sometimes would decrease it.
- He ﷺ would recite in the *witr* prayer the *surahs al-A`la, al-Kafirun* and *al-Ikhlaas*. After concluding the prayer, he would say: *"Subhan al-Malik il-Quddus"*

[48] Al-Bukhari and Muslim.

three times.[49]

[49] Abu Dawud, an-Nasa'i and Ibn Majah.

4. The Prophet's Guidance Concerning Friday[50]

- From his guidance was to honour Friday and the Friday (*Jumu`ah*) prayer, designating to it particular practices such as taking a bath, wearing one's best clothes, listening attentively to the sermon and frequently invoking blessings on the Prophet ﷺ.
- He ﷺ used to greet the worshipers, ascend to the pulpit, face the worshipers, greet them and sit down. Then *Bilal* ﷺ would call for prayer (*adhaan*), and the Prophet ﷺ would immediately begin his sermon without any interlude. While delivering the sermon he ﷺ leaned on a bow or a stick, but that was before adopting the pulpit.
- He ﷺ would deliver the sermon while standing, then he would sit briefly and then stand for a second sermon.
- He ﷺ asked the worshipers to sit close to him and listen attentively. He ﷺ said that a man should not even tell another to listen, as that would be considered of the speech that would detract from the reward of his *Jumu`ah* prayer.
- When he ﷺ spoke his eyes would redden, his voice

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[50] Zadul-Ma`ad (1/353)

become loud and show increased anger as if he ﷺ was exhorting an army.

- He ﷺ used to say in his sermon [after praising Allah]: "To proceed"... He ﷺ would make his sermon short and lengthen the prayer.
- In his sermon, he ﷺ would teach his companions the basics of Islam and its laws. He ﷺ would give orders and prohibitions whenever necessary.
- He ﷺ would interrupt his sermon for any unexpected need or to answer a question, and then resume his speech. He might also descend from the pulpit for some need and ascend it once again. He ﷺ dealt with current issues in his sermon and when he noticed poverty among some of the congregation, he would encourage charity.
- He ﷺ would point with his index finger when mentioning Allah, and if there was drought, he would invoke Allah for rain.
- After the *Jumu`ah* prayer, he ﷺ would enter his house and perform its *sunnah* prayer of two *rak`ahs*. He also told those who performed the *Jumu`ah* prayer to pray four *rak`ahs* after it.

5. The Prophet's Guidance for the Two *Eid* Prayers[51]

- He ﷺ used to lead the *Eid* prayer at the *musalla,*[52] wearing his best clothes.
- At *Eid al-Fitr*, he ate an odd number of dates before heading for the *musalla*. But for *Eid al-Adha* he ﷺ delayed eating until after the prayer, then he ate from his sacrifice. He would delay the *Eid al-Fitr* prayer and hold the *Eid al-Adha* prayer early.
- He ﷺ walked to the *musalla* carrying a pointed stick to be implanted in front of him as *a sutrah* in prayer.
- When he ﷺ reached the *musalla* he would perform the *Eid* prayer without any *adhaan or iqaamah* and without saying *"As-salatu jaami`ah"* (prayer in congregation). Neither he nor his companions would perform any kind of prayer before or after the *Eid* prayer.
- He ﷺ held the prayer before delivering the sermon. He performed two *rak`ahs*, the first beginning with seven successive repetitions of *"Allahu akbar"*, making a brief pause between each two. It has not been reported that he said anything between them.

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[51] Zadul-Ma`ad (1/425)
[52] An open area at the outskirts of the city.

Then he recited verses of the *Qur'an*, said *"Allahu akbar"* and made *ruku`*. In the second *rak`ah* he repeated *"Allahu akbar"* five times before reciting the *Qur'an*. Once he had finished the prayer, he would deliver his sermon to the people sitting in rows. He ﷺ would advise them, order them [to do good deeds] and forbid them [from evil]. In *Eid* prayer he would sometimes recite the whole of *Surahs* "*Qaf*" and "*Al-Qamar*", or he would recite *"Al-A`la*" and "Al-*Ghaashiyah"*.

- He ﷺ delivered the sermon sitting on the ground as there was no pulpit.
- He ﷺ allowed whoever could not to stay for the sermon to leave, sufficing with the prayer. He also ruled that those who attended *Eid* prayer were excused from the Friday prayer if they occurred on the same day.
- When he went to *Eid* prayer, he would return by a different route.

6. The Prophet's Guidance for the Eclipse Prayer[53]

- When there was a solar eclipse Prophet Muhammad ﷺ rushed anxiously to the mosque and performed two *rak`ahs*. In the first he recited *al-Fatihah* aloud, followed by a lengthy recitation of the *Qur'an.* Then he made a long *ruku`*. Then he stood up from *ruku`*, saying,

  "*Sami`a Allahu liman hamidah. Rabbana wa lakal-hamd.*" (Allah hears him who praises Him. And to You, our Lord, belongs all praise.) He ﷺ continued standing and made another long recital, although shorter than the first. Then he made a second long *ruku`*, but shorter then the first. He ﷺ rose again from *ruku`* and made a long *sujood.* He did the same for the second *rak`ah*. Thus, he made two *rak`ahs* bowing four times in *ruku'* and making four prostrations. Following the prayer he ﷺ delivered an eloquent sermon.
- During an eclipse he ﷺ urged remembrance of Allah, performance of prayer, supplication, seeking forgiveness, giving charity and freeing slaves.

[53] Zadul-Ma`ad (1/433)

7. The Prophet's Guidance in the Prayer for Rain[54]

- He ﷺ used to supplicate Allah for rain on the pulpit while delivering the Friday sermon and he also prayed for rain on other days. And he also prayed for rain while sitting in the mosque, raising his hands and supplicating Allah, the Mighty and Majestic.
- His supplications for rain include:

"*Allaahumm-asqi `ibaadaka wa bahaa'imaka wanshur rahmataka wahyee baladakal-mayyit.*"

(O Allah, provide water for Your servants and your animals, spread Your mercy and revive your lifeless land.)[55]

"*Allaahumma-sqina ghaythan mugheethan, maree'an, maree`an, naafi`an ghayra dhaarrin, `aajilan, ghayra aajilan.*"

(O Allah, bless us with rain that is reviving, satisfying, fruitful, beneficial and not harmful, immediate and not delayed.)[56]

- Whenever he ﷺ saw clouds and wind, anxiety showed on his face and he paced back and forth. When it rained he was relieved.

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[54] Zadul-Ma`ad (1/439)
[55] Abu Dawud.
[56] Abu Dawud.

- Upon seeing the rain he ﷺ used to say:

  "Allaahumma sayyiban nafi'an." (O Allah, let it be a beneficial rain.)[57] He ﷺ would remove part of his garment to expose his body to the rain. When asked about it, he said it was the renewal of his Lord's covenant.[58]

- When it rained too heavily, people requested that he ﷺ ask Allah to withhold the rain and he did so, saying: "*Allaahumma hawalayna wa la `alayna. Allaahumma `alath-thiraabi wal-akaami wa butoonil-awdiyati wa manaabitish-shajar.*"

  (O Allah, around us and not upon us. O Allah, on the woods, the mountains, the hills, the valleys and the trees.)[59]

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[57] Al-Bukhari and Muslim.
[58] Muslim.
[59] Al-Bukhari and Muslim.

8. The Prophet's Guidance for Prayer During Fear[60]

- If the enemy was in the direction of the *Qiblah*, he ﷺ arranged the worshipers in two rows behind him. He ﷺ said *"Allahu akbar"* and they repeated after him. Then they all made *ruku`* and rose up from it together. For prostration, the front row behind him prostrated while the back row remained standing facing the enemy. When the Prophet stood up for the second *rak`ah* the back row would make two prostrations, get up and advance to take the place of the first row, which would move back to take their place. In this way, both groups would have the benefit of the first row, and the back row could make the prostrations of the second *rak`ah* with him. In the second *rak`ah*, the two rows acted in the same manner as in the first. When the Prophet ﷺ sat for *tashahhud* the new back row would make the two prostrations and then join him in the *tashahhud* and final salutation.
- If the enemy was not in the direction of *Qiblah,* he ﷺ sometimes arranged them in two groups: one facing the enemy and the other praying with him. The group praying with him would perform one *rak`ah*

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[60] Zadul-Ma`ad (1/510)

before moving to the place of the second group, which would simultaneously shift to perform the second *rak`ah* with him. Once he finished the prayer, the members of each group would complete the remaining *rak`ah* of the prayer on their own.

- Sometimes he ﷺ performed one *rak`ah* with one of the two groups and while standing for the second *rak`ah* this first group would conclude the second *rak`ah* and go to face the enemy. The other group would then join him and he ﷺ would lead them while performing his second *rak`ah*. He ﷺ would again wait for them to complete the other *rak`ah* before leading them in the final salutation.
- On other occasions, he ﷺ would perform two *rak`ahs* with one group and complete the prayer with them. Then he ﷺ would do the same with the second group.
- And sometimes he ﷺ would pray one *rak`ah* with one group and they would leave without completing the second *rak`ah*. Then he would do the same with the other group. Thus, he ﷺ performed two *rak`ahs* while both groups performed one *rak`ah* each.

9. Prophet's Guidance as to the Deceased[61]

- The guidance of the Prophet ﷺ in funerals was complete, unlike that of other nations. It included good treatment of the deceased, his family and relatives. Such care begins as early as visiting the dying person during his illness, reminding him of the Hereafter, advising him to write his will and repent, and asking those beside him at his death bed to encourage him to recite the testimony, *"La ilaaha ill-Allah"* (There is no god but Allah), so it will be the last words uttered by him.
- Of all mankind, the Prophet ﷺ was the most pleased with Allah concerning His decree, expressing utmost praise for Him. He wept on the death of his son, Ibrahim, out of mercy and compassion for him. But his heart was full of acceptance and gratitude to Allah and his tongue was occupied with mention of Him and praise. He ﷺ said,

  "The eyes shed tears and the heart is full of sorrow, but we say only that which the Lord accepts."
- He ﷺ forbade the slapping of cheeks and loud wailing over a death.

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[61] Zadul-Ma`ad (1/479)

- It was his guidance to hasten the preparation of the dead person to meet his Creator, cleaning him and shrouding him in white garments.
- It was his guidance to cover the face and body of the deceased and to close his eyes.
- At times he ﷺ kissed the dead person.
- He ﷺ ordered that the dead person be washed three or five times or more, using camphor in the final rinse.
- He ﷺ did not wash a martyr killed in a battle. He used to remove the leather and metal from the martyrs and bury them in their clothes without offering the funeral prayer for them.
- He ﷺ ordered that a person in *ihraam*[62] be washed with water and *sidr* (ground lotus leaves), shrouding him in his *ihraam* garments. He ﷺ prohibited perfuming him or covering his head.
- He ﷺ ordered the guardian of the deceased to provide a decent white shroud for him, warning against extravagance in choosing the shroud.
- If the shroud was not sufficient to cover the entire body, he ﷺ would cover the head and place some grass on the legs.

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[62] The state of consecration for Hajj or `Umrah.

a. His Guidance in the Funeral Prayer[63]

- He ﷺ used to pray for the dead person outside the mosque, although he might pray for him in the mosque as well, but that was not his usual practice.
- When a body was brought to him he ﷺ would ask,

  "Has he any debt?"[64]

  He ﷺ did not perform funeral prayers for those who had died in debt but told his companions to offer the prayer for them. However, when Allah granted him wealth he offered funeral prayer for people who died in debt and settled their debts, leaving their property for the heirs.
- He ﷺ began the funeral prayer by saying, *"Allahu akbar"*, praising Allah, glorifying Him and supplicating. He ﷺ would say, *"Allahu akbar"* four or five times.
- He ﷺ urged people to pray sincerely for the deceased. Some of his supplications were: "*Allaahumm-aghfir lihayyina wa mayyitina wa sagheerina wa kabeerina wa dhakarina wa unthaana. Allaahumma man ahyaytahu minna fa-ahyihi 'alal-Islam, wa man tawafaytahu minna fatawafahu 'alal-*

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[63] Zadul-Ma`ad (1/485)
[64] Al-Bukhari and Muslim.

iman. Allaahumma la tahrimna ajrahu wa la taftinna ba`dah." (O Allah, forgive our living, our dead, our young, our old, our males, our females. O Allah, whoever among us You keep alive, let him live in Islam, and whoever You cause to die, let him die in the faith. O Allah, do not deprive us of reward for [losing] him, do not subject us to trial after him.)[65]

Another of his supplications is as follows: "*Allaahumm-aghfir lahu warhamhu wa`fihi wa`fu `anhu wa akrim nuzulahu wa wassi` madkhalahu waghsilhu bil maa'i wath-thalji wal-barad. Wa naqihi minal-khataaya kama yunaqath-thawbul-abyadhu mina-ddanas. Wa abdilhu daaran khayran min daarihi wa ahlan khayran min ahlihi wa zaujan khayran min zaujihi wa qihi fitnatal-qabri wa adhab an-naar."* (O Allah, forgive him, have mercy on him, cure him, pardon him, be generous to him, cause his entrance to be wide and comfortable, wash him with water, snow and hail. And purify him from sins as a white garment is washed clean of dirt. Compensate him with a home better than his [earthly] home, a family better than his family and a wife better than his wife, and protect him from the trial of the grave and the torment of Hellfire.)[66]

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[65] At-Tirmidhi, an-Nasa'i and Ibn Majah.
[66] Muslim.

- He ﷺ used to stand for the prayer opposite the head of a deceased man and opposite the waist of a deceased woman.
- He ﷺ performed the funeral prayer for a child, but he did not offer it for a person who committed suicide or one who cheated in taking spoils of war.
- He ﷺ performed prayer for the woman from *Juhaynah* whom he ordered to be stoned.[67]
- He ﷺ offered prayer for *Najashi* [in absence] as he did for a dead person, but did not offer prayer for everyone who died far away.
- If he ﷺ missed a funeral prayer, he would pray at the grave.

b. His Guidance in Burial and Related Matters[68]

- After offering the prayer for the deceased the Prophet ﷺ would accompany it to the cemetery walking in front of the body. If a person was riding, he ﷺ would follow behind the body, but if he ﷺ was walking he would be close to it, either in front, behind, to the right or to the left of it. He ﷺ used to order them to hasten with the funeral procession.
- He ﷺ would not sit before the body was put down.

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[67] As the legal penalty for adultery.
[68] Zadul-Ma`ad (1/498, 502)

- He ﷺ ordered his companions to stand up for a funeral procession that was passing by. But it is correctly reported that he also sat.
- It was of his guidance not to bury the deceased at the time of sunrise, sunset or at high noon.
- His guidance was to make a niche for the body in the side of the grave and to deepen the grave, widening the place for the head and feet.
- He ﷺ would throw three handfuls of soil near the head of the dead person when he was buried.
- After the burial, he ﷺ stood at the grave praying for the deceased and ordered his companions to do so.[69]
- He ﷺ never sat to recite the *Qur'an* at a grave, nor did he dictate *"La ilaaha ill-Allah"* to the dead person.
- It was his guidance not to loudly announce the death of a eminent person [as was the pre-Islamic custom] and he ﷺ prohibited this practice.

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[69] Abu Dawud.

c. His Guidance Concerning Graves and Condolences[70]

- It was not part of his guidance to elevate or construct anything over graves, nor to plaster them with mud or build domes on them.
- When he ﷺ sent Ali to Yemen he ﷺ told him to obliterate all idols and level all elevated graves. His own practice was to level all elevated graves.
- He ﷺ prohibited the whitewashing of graves, building anything on them and writing on them.
- He ﷺ taught those who wanted to recognize a grave to place a stone on it.
- He ﷺ prohibited taking graves as places for prayer and lighting lamps on them, and cursed whoever did so.
- He ﷺ prohibited praying toward graves, and warned against making his grave a place of worship.
- His guidance was that graves should not be mistreated, stepped on, sat on, leaned on or glorified.
- He ﷺ used to visit the graves of his companions to supplicate for them and ask Allah to forgive them. His *sunnah* for visiting graves was to say:

[70] Zadul-Ma`ad (1/504)

"*As-salamu alaykum ahl ad-diyyari min al-mu'mineena wal-muslimeena, wa inna in shaa Allahu bikum lalaahiqoon. Nas'al Allaaha lana wa lakumul-'aafiyah."*

(Peace be upon you, O dwellers of this home of believing men and believing women. Indeed, we will join you, Allah willing. We ask Allah to grant us and you freedom from all evil.)[71]

- It was of his guidance to offer condolences to the family of the dead person but not to gather especially for the purpose of offering condolences or to recite *Qur'an* for him, whether at the grave or elsewhere.
- It was his guidance that the family of the deceased should not be put to difficulty by having to serve food to people. Quite the opposite - people should prepare food for them.

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[71] Muslim.

10. The Prophet's Guidance Regarding Zakah and Charities[72]

a. His Guidance in *Zakah*[73]

- His is the most perfect guidance in all aspects of *zakah*: its timing, amounts, percentages, givers and recipients. It takes into consideration the interests of both the wealthy and the poor, taking from the rich an amount sufficient to meet the needs of the poor without injustice.
- If he ﷺ knew that someone was entitled to *zakah*, he would give him, and if he did not know his condition he only gave him after informing him that the rich and those able to earn their livelihood were not entitled to *zakah*.
- His guidance was to distribute *zakah* to those entitled to it in the country where the wealth was accumulated, and that only the surplus would be sent to be distributed by him.
- He ﷺ used to send the collector of *zakah* only to owners of obvious wealth such as grazing animals

[72] Zadul-Ma`ad (2/5)
[73] The obligatory annual expenditure due from Muslims for the benefit of their community.

and crops.

- He ﷺ used to send an assessor to estimate the quantities of dates and grapes, observe how they were irrigated and record the weights. He ﷺ would calculate the *zakah* due accordingly.
- He ﷺ did not take *zakah* on horses, slaves, mules and donkeys, or on vegetables and fruits that could not be measured or stored, except for grapes and dates. He ﷺ did not differentiate between fresh or dry dates.
- He ﷺ did not take the best of the people's property for *zakah*, but took the average quality.
- He ﷺ prohibited a giver of charity from buying back what he had given. But he allowed the rich to eat from it if it was given to him by a poor man as a gift.
- He ﷺ sometimes borrowed against charity for the benefit of Muslims, or borrowed charity funds from their owners.
- When a person brought *zakah* to him he ﷺ would supplicate for him, saying, *"Allaahumma baarik feehi wa fee ibilih."* (O Allah, bless him and his camels.)[74]

[74] An-Nasa'i.

b. His Guidance in *Zakat al-Fitr*[75]

- He ﷺ stipulated that *zakah al-fitr* should be one measure[76] of dates, barley, cheese or raisins.
- It should be given before the *Eid* prayer. He ﷺ said, “If it is given before the prayer it is an accepted *zakah*, but if given after the prayer it is a kind of charity.”[77]
- He ﷺ used to give it especially to the poor rather than all eight categories entitled to *zakah*.

c. His Guidance in Voluntary Charity[78]

- He ﷺ was the most generous person with regard to giving charity from what was in his possession, never considering anything bestowed by Allah too much or too little.
- If someone asked anything in his possession he ﷺ would readily give it to him, whether little or much.
- He ﷺ was more happy and pleased to give than to receive.

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[75] A religious obligation at the end of Ramadhan, the month of fasting. Zadul-Ma`ad (2/18)
[76] Equal to about one and one-third cups.
[77] Abu Dawud.
[78] Zadul-Ma`ad (2/21)

- Whenever he ﷺ met a needy person he would give him preference over himself, sometimes with his food and sometimes with his clothing.
- Whoever dealt with him would be overwhelmed by his lenience.
- He ﷺ practiced charity of various kinds, sometimes with a gift, or sometimes he would buy an item and give it back it to the seller along with its price. Sometimes he ﷺ would borrow something and then return more then what he ﷺ took, or accept a gift and give one in return more than its value.

11. The Prophet's Guidance Concerning Fasting[79]

a. His Guidance in Fasting *Ramadhan:*

- According to his guidance he ﷺ would only begin the fast of *Ramadhan* after a verified sighting of the new moon or the evidence of a witness. In case it was not sighted and without a witness he would complete 30 days of *Sha`baan*.
- If the new moon could not be sighted on the 29th of *Sha`baan* due to clouds, he ﷺ completed thirty days of the month. He ﷺ did not fast on the day of doubt, or tell anyone to do it.
- He ﷺ terminated the fast at the end of the month based on the testimony of two witnesses.
- If two witnesses gave a testimony about sighting the moon after *Eid* prayer time had passed, he ﷺ would break his fast, order people to do so and would perform the *Eid* prayer at its time the following morning.
- He ﷺ used to hasten to break of the fast [at sunset] and ordered the people to do so. He also used to delay his *suhoor*[80] and encourage others to do the

[79] Zadul-Ma`ad (2/30)
[80] A pre-dawn meal for those intending to fast.

same.

- He ﷺ used to break his fast before performing the *maghrib* prayer. He ﷺ would break his fast with fresh or dry dates, and if unavailable, with water.
- Upon breaking his fast he ﷺ would say:

  "Dhahab ath-thama'u wabtallatil-`urooqu wa thabatal-ajr 'in shaa Allaah." (Thirst has gone, the veins have been moistened and the reward is assured, if Allah wills.)[81]
- He ﷺ used to intensify his acts of worship in *Ramadhan.* The angel Gabriel would meet with him in this month to review the *Qur'an.*
- During *Ramadhan* he ﷺ also increased charity, good deeds, recitation of the *Qur'an,* prayer, remembrance of Allah and *i`tikaaf.*[82]
- He ﷺ used to perform certain acts of worship particular to *Ramadhan*. Sometimes he continued fasting without breaking it at night, although he ﷺ prohibited his companions from doing so. He allowed them to continue only to the time of *suhoor*.

[81] Abu Dawud.
[82] Seclusion in the mosque for devotion to worship.

b. His Guidance in What Is Allowed and Prohibited While Fasting

- His guidance was that when one fasts he should abstain from improper speech, noisy arguments, insults and replying to them. He instructed that if one is cursed or insulted he should only say, "I am fasting".
- While travelling, he ﷺ sometimes observed fasting and sometimes broke his fast, and he gave his companions the option to do either .
- He ﷺ would order his companions to break their fast when they approached an enemy.
- He ﷺ did not specify any certain distance after which a traveller would be excused from fasting.
- When his companions would start a journey, they would break the fast even before leaving the residential area and affirmed that this was the *sunnah* of the Prophet ﷺ.
- It might be that on a day of fasting he ﷺ would be in a state of sexual impurity at the break of dawn, but he would then perform *ghusl*[83] and observe the fast as usual.

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[83] A complete bath.

- He ﷺ would kiss one of his wives while fasting in *Ramadhan*.
- He ﷺ would clean his teeth with a toothstick, rinse his mouth and nose and pour water on his head while fasting.
- He ﷺ ruled that a fasting person need not make up the day if he ate or drank out of forgetfulness.
- He ﷺ permitted sick and travelling persons to break the fast and make up the missed days later. He ﷺ also permitted a pregnant or nursing women to do the same if they feared harm to themselves.

c. His Guidance in Voluntary Fasting:

- His guidance was most complete and perfect for achieving the desired objective with ease. He ﷺ used to fast until it was said that he would never stop fasting. And he would refrain from fasting until it was said that he was not going to fast. He ﷺ never fasted a full month except for *Ramadhan*, but he never fasted in any other month more than he did in *Sha`baan*.
- According to his guidance, it is disliked to single out Friday as a day to fast, but he took care to fast on Mondays and Thursdays.

- He ﷺ never missed fasting on the days of the full moon (the 13th, 14th and 15th of every lunar month), whether at home or on a journey, and he encouraged others to fast them.
- He ﷺ also used to fast the first three days of every lunar month.
- He ﷺ encouraged fasting six days from the month of *Shawaal*, saying that fasting them after the fast of *Ramadhan* is equivalent to fasting the entire year.[84] He always fasted the day of '*Ashuraa*',[85] mentioning that it expiates the sins of the past year.[86]
- With regard to the day of `*Arafah*, he ﷺ said that it expiates the sins of the past year and the coming year.[87] But his guidance for *Hajj* pilgrims was not to fast on the Day of `*Arafah.*
- It was not of his guidance to fast every day of the year. On the contrary, he ﷺ said, "Whoever fasts every day has neither fasted nor broken the fast."[88]
- Sometimes he ﷺ would intend to fast voluntarily and

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[84] Narrated by Muslim.
[85]The tenth day of the month of Muharram. In the final year of his life, the Prophet expressed his intent to fast the ninth day as well.
[86] Muslim.
[87] Muslim.
[88] An-Nasa'i.

then break his fast. And he ﷺ would sometimes ask his family, "Do you have any food?" If they said no, he ﷺ would say: “Then, I am fasting”.[89]

- And he ﷺ said: “If one of you is invited to a meal while fasting, he should say, 'I am fasting'.”[90]

d. His Guidance in I`tikaaf [91]

- He ﷺ was regular in *i`tikaaf* during the last ten days of *Ramadhan* until he died. Once he missed it in *Ramadhan* but made the days up during the month of *Shawwal*.
- He ﷺ once did *i`tikaaf* in the first ten days of *Ramadhan*, then the middle ten days, then the last ten days, seeking *Laylatul-Qadr*. Then it became clear to him that it is in the last ten days, so he continued to do it then, until he died.
- He ﷺ always combined *i`tikaaf* with fasting.
- He ﷺ used to order a tent to be set up for him in the mosque in which to seclude himself.

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[89] Muslim.
[90] Muslim.
[91] Seclusion in the mosque for worship. Zadul-Ma`ad (2/82)

- When intending *i`tikaaf*, he began it after performing the *fajr* prayer.
- His mattress would be placed for him inside his tent, which he entered alone.
- He ﷺ would only enter his house for answering the call of nature.
- He ﷺ used to put his head into *Aisha's* room to comb his hair, even when she had her menses.
- Some of his wives used to visit him during his *i`tikaaf*, and when she got up to leave he ﷺ would get up and escort her. These visits were at night.
- He ﷺ did not have sexual relations with any of his wives during *i`tikaaf*, not even kissing.
- He ﷺ used to perform *i`tikaaf* ten days every year, in the year before he died he did it for twenty days.

12. The Prophet's Guidance in *Hajj* and *Umrah*

a. His Guidance in Umrah[92]

- He ﷺ undertook *Umrah*[93] four times. They were:
  1) The *Umrah* of *al-Hudaybiyyah* - The polytheists prevented him from reaching *Makkah,* therefore he slaughtered and shaved at the place where they stopped him, ending the state of *ihraam.*
  2) The *Umrah* of compensation [for the first one], in the following year.
  3) The *Umrah* joined with *Hajj*[94]
  4) The *Umrah* from al-*Ju`ranah*.
- It happened that during his lifetime he ﷺ never began an *Umrah* from inside *Makkah;* he performed all of them when entering *Makkah.*
- It was never reported that he performed *Umrah* more than once in the same year.
- All of his *Umrahs* were performed during the *Hajj* months.[95]
- But he ﷺ said, "An *Umrah* in the month of

[92] Zadul-Ma`ad (2/86).
[93] The lesser pilgrimage, which may be done at any time of the year.
[94] The greater pilgrimage, performed at a specific time each year.
[95] Which are: Shawwal, Dhul-Qa`dah and Dhul-Hijjah.

Ramadhan is equal [in reward] to a *Hajj*."[96]

b. His Guidance in Hajj[97]

- When *Hajj* became obligatory the Prophet ﷺ hastened to perform it without delay. He ﷺ did not perform *Hajj* except once, and it was the *qiraan* form of *Hajj*.[98]
- He ﷺ entered *ihraam* after the *thuhr* prayer and recited the *talbiyah*, which is: "*Labbayk-Allaahumma labbayk. Labbayka la shareeka laka labbayk. Innal-hamda wan-ni`mata laka wa- mulk. La shareeka lak.*" (I respond [in obedience] to You, O Allah, I respond. I respond - no partner is there to You, I respond. All praise and favour is Yours, and sovereignty. There is no partner to You.)[99]
  He raised his voice with the *talbiyah* until it was heard by his companions. He told them, Allah had ordered raising their voices with *talbiyah*. He ﷺ kept to this *talbiyah* while people added to it or omitted parts of it but he did not criticize them for that.
- At the time of assuming *ihraam* he ﷺ let his

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[96] Al-Bukhari and Muslim.
[97] Zadul-Ma`ad (2/96)
[98] When Umrah and Hajj are performed with a single ihraam.
[99] Muslim.

companions choose any of three types of *Hajj*.[100] When they approached Makkah he ﷺ urged those who had no sacrificial animal with them to end their state of ihram after *Umrah*.[101]

- He ﷺ performed *Hajj* riding a camel and his food and luggage were also on the camel.

The following is a description of the Prophet's *Hajj* and the method he followed:

After arriving in Makkah, he firmly ordered those who had no sacrificial animal with them to perform *Umrah* only and then end their state of *ihraam*, but for those who had the animal with them to remain in the state of *ihraam*. He ﷺ continued to the valley of *Dhu Tuwa*, where he spent the eve of Sunday, the 4th of *Dhul-Hijjah*. He performed the *fajr* prayer there, had a bath and entered Makkah by day from its upper vicinity, called *ath-Thaniyyah al-`Ulya*, which overlooks *Hujun*.

Upon entering the Sacred Mosque, he ﷺ headed for the *Ka`bah*[102] without performing the usual prayer for

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[100] Either qiraan or ifraad (Hajj alone) or tamattu` (Umrah followed by Hajj with a second ihraam).

[101] i.e., to perform Hajj as tamattu`.

[102] The first house of worship built by Prophet Abraham and his son, Ishmael and dedicated to Allah. The city of Makkah grew up around it.

salutation of the mosque. When opposite the Black Stone he kissed it without crowding anyone. He began *tawaaf* (circling the *Ka`bah)* with the *Ka`bah* to his left and without supplicating at its door or under the waterspout, nor at the back of the *Ka`bah* or at its corners. It has been reported that while walking between the *Ka`bah's* two corners, that of the Black Stone and the Yemeni corner, he would recite: *"Rabbana aatina fid-dunya hasanatan wa fil-aakhirati hasantan wa qina `adhaaban-naar*. (Our Lord, grant us good in this world and good in the Hereafter and save us from the torment of the Fire). He ﷺ did not specify any words or supplications during *tawaaf* other than this.

He ﷺ jogged with small steps through the first three rounds of his *tawaaf.* He wrapped his garment in such a way that its two ends met over one of his shoulders while his other shoulder was left uncovered.

Whenever he ﷺ came opposite to the Black Stone he kissed it or touched it with his staff and then kissed the staff, saying *"Allahu akbar."*

He ﷺ would touch the Yemeni corner but neither kissed it nor kissed his hand after touching it.

After finishing *tawaaf*, he ﷺ stood behind the station of Abraham عليه السلام and recited

"Wattakhidhu min maqaami ibraheema musalla." (And take the station of Abraham ﷺ as a place of prayer).[103] He ﷺ performed two *rak`ahs* with the station of Abraham ﷺ between him and *the Ka`bah*. In these he recited after Al-*Fatihah: Surah "Al-Kafirun"* and *Surah "Al-Ikhlaas"*. After praying he went back to the Black Stone and kissed it.

Then he ﷺ headed toward the hill of *Safa*, and when he approached it, he recited: *"Innas-safa wal-marwata min sha`aa'irillah"*[104] (Indeed, *Safa* and *Marwah* are among the rites of Allah), and added, "I begin with what Allah began with." He ﷺ ascended *Safa* until he could see the *Ka`bah*. Then he faced it, saying:

"La ilaaha ill-Allahu wallaahu akbar, la ilaaha ill-Allahu wahdahu la shareeka lahu, lahul mulku wa lahul-hamdu, yuhyee wa yumeetu wa huwa `ala kulli shay'in qadeer, la ilaaha ill-Allahu wahdahu, anjaza wa`dahu wa nasara `abdahu wa hazamal-ahzaaba wahdah."

(There is no god but Allah alone with no partner. His is the dominion and His is [all] praise and He is over all things competent. There is no god but Allah alone; He fulfilled His promise and supported His servant and

[103] From the Qur'an - 2:125. Narrated by Muslim.
[104] See glossary

defeated the [enemy] allies alone.)[105] He ﷺ repeated this three times, supplicating in between.

Then he ﷺ began *sa`i,*[106] descending from *Safa* and walking toward the hill of *Marwah*. When he ﷺ reached the valley (now shown by two green markers) he jogged, and when he had cleared the valley he walked. He ﷺ began the *sa`i* walking but concluded it riding due to the crowds of people around him.

When he ﷺ reached *Marwah* he climbed it until he could see the *Ka`bah.* There he made supplications as he had done at *Safa*. After completing the *sa`i* at *Marwah*, he ordered all those who had no sacrificial animal with them to completely end the state of *ihraam*,[107] even if they had intended the *qiraan* or *ifraad* type of *Hajj.*

He ﷺ did not end his state of *ihraam* because he had brought his sacrifice with him, but he said: *"If I had known before what I know now, I would not have brought the animal and would have made it an Umrah."*[108]

He ﷺ supplicated thrice for those who shaved their

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[105] Abu Dawud, ay-Tirmidhi, an-Nasa'i and Ibn Majah.
[106] Making seven trips between the hills of Safa and Marwah, one of the required rights of Hajj and `Umrah.
[107] By shaving their heads or cutting their hair.
[108] Al-Bukhari and Muslim.

heads and once for those who shortened their hair.

Throughout his stay in *Makkah* and up to the day of *tarwiyah*[109] he ﷺ would lead the prayers at the place of his residence, shortening them.

Before noon on that day he ﷺ and his companions set out for *Mina*, and whoever had ended his state of *ihraam* entered it again while on his mount.

Upon reaching *Mina* he ﷺ dismounted, performed the *thuhr*, *'asr*, *maghrib* and *`isha* prayers and spent the night there. After sunrise, he proceeded to the plain of *`Arafah*. Some of his companions were reciting *"Allahu akbar"* and others were repeating the *talbiyah* and he ﷺ did not correct anyone. He ﷺ found the tent pitched for him at *Namirah* as he had ordered. (*Namirah* is not part of *`Arafah*; it was a village to the east of *`Arafah.)* He ﷺ stayed until shortly after mid-day when he ordered his she-camel, named *al-Qaswa*, to be saddled. Then he rode until he came to the valley within *`Arafah*. There he ﷺ delivered one great sermon while on his camel. Therein, he affirmed the fundamentals of Islam and abolished the foundations of polytheism and the pre-Islamic days of ignorance. He ﷺ confirmed all prohibitions universally agreed upon by all religions and abolished all unlawful pre-Islamic practices, including

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[109] The 8th of Dhul-Hijjah.

interest. He ﷺ ordered the people to treat women well and to abide by the Book of Allah. He asked if he had communicated the message, and upon hearing their unanimous affirmation made Allah witness to it.

When he ﷺ finished the sermon, he ordered Bilal ؓ to call the *adhaan*; then he pronounced the *iqaamah*. It was a Friday; He ﷺ led the *thuhr* prayer as two *rak`ahs* with silent recitation, although it was Friday. Bilal ؓ made a second *iqaamah* and he led the *`asr* prayer as two *rak`ahs* also. The inhabitants of Makkah were with him, and he ﷺ did not tell them to complete the prayer and did not forbid them from joining the two prayers.

After completing his prayer, he ﷺ rode until he reached the place of standing. When some people wondered whether or not he ﷺ was fasting, his wife, Maymunah sent him some milk, which he ﷺ drank in front of the people. He ﷺ stayed on his mount at the foot of the mountain on the rocks and faced the *Qiblah* with the rope in his hand. He ﷺ began supplicating and fervently beseeching Allah and continued thus until sunset.

He ﷺ told the people to stay above the valley of *`Uranah* and said, “I am standing here but all of

`*Arafah* is a standing place."[110]

While supplicating he ﷺ raised his hands to his chest like a poor man begging for food. He ﷺ said: "The best supplication is the supplication on the day of `Arafah, and the best thing that I and the prophets before me have said is: *"La ilaaha ill-Allahu wahdahu la shareeka lah. Lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadeer.* (There is no god but Allah alone having no partner. His is the dominion and His is all praise and He is over all things competent.)

When the sun had set completely he ﷺ departed from `*Arafah* serenely with Usamah bin Zayd ﷺ riding behind him. He ﷺ pulled the reins of his camel back toward him [to slow her pace] until her head touched the edge of the saddle. He ﷺ said, *"O people, be calm. Hastening is not a sign of righteousness."*[111]

He ﷺ departed by "*al-Ma'zimayn*" route but had entered `*Arafah* from "*Dhabb*". He ﷺ proceeded at a moderate pace but speeded up whenever there was an open space.

He ﷺ continued reciting the *talbiyah* along the way. At one point he ﷺ dismounted, answered a call of nature, washed and then resumed his journey. He ﷺ

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[110] Muslim.
[111] Al-Bukhari.

did not pray until he reached *Muzdalifah*, where he performed *wudhu'* for prayer and ordered the call of *adhaan* and *iqaamah.* He ﷺ performed the *maghrib* prayer before making camp and having the camels kneel. After settling the camels he ordered a second *iqaamah* but without an *adhaan*. He ﷺ performed the `*ishaa*' prayer without any prayer between *maghrib* and `*ishaa'*. He ﷺ then slept until dawn and did not spend the night in worship.

That same night after the moon had set he ﷺ gave permission to the weak amongst his family to go on to *Mina* before dawn, but told them not to perform *rami* (stoning of the pillar) before sunrise.

As soon as dawn appeared, he ﷺ performed the *fajr* prayer after the *adhaan* and *iqaamah.* Then he ﷺ rode until he reached *al-Mash`ar al-Haraam* and told the people that all of *Muzdalifah* is a standing place. He ﷺ faced the *Qiblah* and commenced supplication and praise of Allah. He ﷺ departed from *Muzdalifah* before sunrise with al-Fadl bin Abbas رضي الله عنه riding behind him.

On the way he ﷺ told al-Fadl bin Abbas رضي الله عنه to collect seven pebbles for him. Shaking them in his hand, he ﷺ said, "Use similar pebbles for stoning, and

avoid extremism in religion."[112]

Upon reaching *Muhassir* valley, he made haste, taking the middle road that leads to the large *jamrah*.[113] He ﷺ continued reciting the *talbiyah* until he reached *Mina* and began the stoning. He ﷺ stoned the large *jamrah* after sunrise while riding his camel. He ﷺ threw the pebbles from the lower part of the valley with the *Ka`bah* to his left and *Mina* to his right. He ﷺ threw them one at a time, saying, "*Allahu akbar* " with each pebble.

Then he ﷺ returned to *Mina* and delivered an eloquent sermon in which he informed the people about the sanctity and excellence of the Day of Sacrifice as well as the sanctity of *Makkah*. He ﷺ also ordered them to obey those leaders who abide by the Book of Allah and taught them the rites of *Hajj*. He ﷺ then went to the place of slaughter in *Mina* and sacrificed sixty-three camels with his own hand while they were standing with the left leg tied up. Then he ﷺ stopped and asked `Ali ﷺ to complete the slaughter of one hundred camels. He ﷺ ordered Ali ﷺ to give them in charity to the poor. He ﷺ said that a butcher should

[112] An-Nasa'i and Ibn Majah.
[113] The pillar that is to be stoned.

not be given his wages out of the sacrificial meat.[114]

He ﷺ told them that all of *Mina* is a place of slaughter, as well as the roads and valleys leading to *Makkah*.

After he ﷺ finished the sacrifice he called the barber and had his head shaved, starting with the right side and then the left. He ﷺ gave the hair to Abu Talhah and said, "Distribute it among the people."[115]

He ﷺ asked forgiveness three times for those who shaved their heads and once for those who shortened their hair. Aisha ﷺ applied scent to him before he removed his *ihraam* garments.

He ﷺ departed for Makkah on his camel before noon. He ﷺ performed *tawaaf al-ifaadhah*[116] and did no other tawaaf or sa`i after it.[117] He did not jog in this *tawaaf* or in the farewell *tawaaf*, but only during the initial one.

Following *tawaaf* he went to *Zamzam* where he ﷺ found people drinking from the well. They handed him the bucket and he ﷺ drank while standing. Then he

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[114] Rather, he should be paid a fee.
[115] Al-Bukhari and Muslim.
[116] Tawaaf al-ifaadhah is performed after returning from `Arafah. It is among the essentials of Hajj without which it is incomplete.
[117] Because he was performing *qiraan* Hajj. Those performing *tamattu`* must do sa`i again after tawaaf al-Ifaadhah.

returned to *Mina* where he ﷺ spent the night. There was disagreement about where he ﷺ performed *thuhr* prayer that day. Ibn `Umar ﷺ reported that he ﷺ performed *thuhr* in *Mina* while Jabir ﷺ and Aisha said that he ﷺ prayed it in Makkah.

The next morning he ﷺ waited until the sun had passed its meridian and walked to the pillars, where he began with the first (smallest) *jamrah* right behind the *Khayf* mosque. He ﷺ threw seven pebbles, saying, *"Allahu akbar"* with each pebble.

Then he ﷺ moved forward toward the *jamrah* and faced the *Qiblah*, raising his hands and making a long supplication, as long as [the recitation of] *Surah al-Baqarah*.

Then he ﷺ went to the middle *jamrah* and stoned it in the same way. Then he ﷺ moved left toward the valley and faced the *Qiblah*, raising his hands in supplication almost as long as before.

Then he ﷺ went to the third and largest *jamrah* (al-*`Aqabah*), standing with the *Ka`bah* to his left and *Mina* to his right, and stoned it with seven pebbles also. Upon completing the stoning he returned without standing for supplication.

In all probability he ﷺ did the stoning before performing the *thuhr* prayer and then return to

perform the prayer. He gave permission to al-`Abbas ﷺ to spend the nights of *Mina* in *Makkah* in order to provide people with water.

He ﷺ did not hasten his departure after two days but delayed it until he completed the stoning of all the three days. Then he ﷺ departed in the afternoon stopping at *Muhassab*. He ﷺ performed *thuhr*, *`asr*, *maghrib* and *`ishaa'* prayers and rested awhile. Then he ﷺ went on to Makkah where he performed the farewell *tawaaf* at night before dawn without jogging. He ﷺ excused his wife, Safiyyah from the farewell *tawaaf* because she had menstruated.

And he ﷺ allowed Aisha that night to perform *Umrah* from *Tan`eem*[118] accompanied by her brother, Abdur-Rahman, ﷺ and when she had finished, he ﷺ announced the departure to his companions and the people departed.

[118] The nearest place outside the sacred precincts of Makkah.

13. The Prophet's Guidance Regarding the Hadi, Eid Sacrifice and `Aqiqah[119]

a. His Guidance About the Hadi[120]

- He ﷺ offered sheep and camels as *hadi* and offered cattle on behalf of his wives. He ﷺ offered *a hadi* at his residence as well as during his *Hajj* and *Umrah.*
- It was his practice to garland sheep to mark them but not cut or brand them. When he ﷺ sent a *hadi* from his residence, nothing permissible would be prohibited to him.
- When he ﷺ offered camels as *hadi* he used to garland them and mark them by slightly cutting the right side of their hump until blood trickled.
- If he ﷺ was sending his *hadi*, he would tell his messenger that when anything happened on the way to cause a defect in it, he should slaughter it, dip his sandal in its blood, hang it on its side and not eat from it or let those accompanying eat from it; [121] rather, its meat should be distributed.

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[119] Zadul-Ma`ad (2/285).
[120] A sacrificial animal slaughtered in Mina or Makkah for the acceptance of Allah.
[121] Perhaps to protect it from being slaughtered for food before the defect was obvious.

- He ﷺ would share in a *hadi* with his companions. Seven of them would share in the sacrifice of a camel and seven would share in a cow.
- He ﷺ allowed the man who was delivering a *hadi* to ride it when necessary until he found another mount.
- It is his guidance to slaughter camels while they were standing with the left leg tied up, and he would say: *"Bismillah, Allahu akbar"* when slaughtering.
- He ﷺ used to slaughter his sacrifices with his own hand, but at times appointed someone to do a portion of them.
- When slaughtering a sheep, he ﷺ would place his foot on its side, say "*Bismillah, Allahu akbar"* and slaughter.
- He ﷺ permitted his *ummah* to eat from their *hadi* and sacrifices and keep some of the meat.
- Sometimes he ﷺ distributed the meat of the *hadi* and sometimes he would say, "Whoever wishes may cut a piece."
- His practice was to slaughter the *hadi* of *Umrah* at *Marwah* and the *hadi* of *Hajj* in *Mina.*
- He ﷺ always slaughtered his *hadi* after ending the state of *ihraam* and after sunrise following the first stoning. He ﷺ never allowed slaughter before

sunrise.

b. His guidance in the Eid Sacrifice[122]

- He ﷺ never missed offering the sacrifice. He used to slaughter two rams after *Eid* prayer. He ﷺ said: "*All the days of tashreeq*[123] *are days of slaughter*."
- He ﷺ said: "Whoever slaughtered before the [*Eid*] prayer has not done a sacrifice; it is only some meat he has presented to his family."[124]
- He ﷺ told them to slaughter a six month old sheep or a five year old camel or a cow that had begun its third year.
- It was his guidance to select a good animal for sacrifice without any defects, and he prohibited offering a sacrifice with a cut ear, broken horn, blind eye, lame or weak. He ﷺ also ordered confirming the soundness of the eyes and the ears.
- He ﷺ ordered whoever intended to offer a sacrifice not to remove anything from his hair or body from the beginning of *Dhul-Hijjah*.
- It was his guidance to slaughter his sacrifice at the *musalla* (place of prayer).

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[122] Zadul-Ma`ad (2/289)
[123] The days that pilgrims remain in Mina for stoning the pillars.
[124] Al-Bukhari and Muslim.

- It was of his guidance that a sheep was sufficient as a sacrifice for a man, including his family, regardless of their number.

c. His Guidance for the `Aqiqah[125]

- It was authentically related that he ﷺ said: *"Every child is dependent on his `aqiqah. It should be slaughtered for him on the seventh day, his hair shaved and he should be given a name."*[126]
- He ﷺ also said: "*It is two sheep for a boy and one for a girl.*"[127]

[125] The sacrifice of a sheep for a newborn. Zadul-Ma`ad (2/396)
[126] Abu Dawud, at-Tirmidhi and an-Nasa'i.
[127] Abu Dawud and an-Nasa'i.

14. The Prophet's Guidance in Supplications for the month of Dhul-Hijjah[128]

He ﷺ used to make frequent supplication during the first ten days of *Dhul-Hijjah*, and he would direct people to repeat often *"La ilaaha ill-Allah"* (There is no god but Allah), *"Allahu akbar"* (Allah is Most Great) and *"Al-hamdulillah"* (Praise be to Allah).

[128] Zadul-Ma`ad (2/360)

15. The Prophet's Guidance in Buying, Selling and Dealings

- The Prophet ﷺ bought and sold, but he bought more than he sold after he was entrusted with [Allah's] message. He ﷺ also leased and rented, appointed agents and was appointed as such, but he appointed more than he was appointed.
- He ﷺ purchased on cash and credit, he interceded and others interceded for him, and he borrowed with mortgage or without it.
- He ﷺ gave donations and accepted them, and he gave gifts and accepted them. If he did not want the gift he apologized to the giver. He ﷺ accepted gifts offered by kings and distributed them among his companions.
- He ﷺ was the best of people in his dealings. If he borrowed something from someone, he returned something better and supplicated Allah to bless him, his family and his wealth. Once he ﷺ borrowed a camel, and its owner came to collect it being harsh with the Prophet ﷺ . When his companions wanted to show aggression to the man, he ﷺ said: "*Leave him, for he who has a right is entitled to demand it.*"[129]

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[129] Al-Bukhari and Muslim.

- His reaction to severe abuse towards him was additional forbearance. He ﷺ told someone who became furious to extinguish his anger with *wudhu*', and to sit down if he was standing, and to seek refuge in Allah from Satan.
- He ﷺ was never arrogant with anyone; on the contrary, he behaved humbly and modestly with his companions, greeting the young and the old.
- He ﷺ would joke at times, but even then, always spoke truth. And he told amusing stories, but never stated except the truth.
- He ﷺ raced on foot, repaired his shoes and stitched his clothes by his own hand. He ﷺ patched his leather bucket, milked his goat, cleaned his garment, served his family and himself and with his companions carried bricks for building the mosque.
- He ﷺ was the most tolerant and kind person.
- He ﷺ was never required to choose between two things but that he opted for the easier one, as long as it was not sinful.
- He ﷺ never avenged an injustice committed against himself, but when one of Allah's prohibitions had been violated his anger was overwhelming.

- He ﷺ used to give and seek counsel, visit the sick, attend funerals, accept invitations and strive to meet the needs of widows, the poor and the weak.
- He ﷺ used to supplicate Allah for anyone who did him a favour. He ﷺ said: "*When a favour is done for someone and he says to him who did it, 'Jazak-Allahu khayran' (May Allah reward you well), he has conveyed the utmost praise.*"[130]

[130] At-Tirmidhi.

16. The Prophet's Guidance in Marriage and Marital Life[131]

- It was authentically narrated that the Prophet ﷺ said: "*The most liked by me in your world are women and perfume, but the delight of my eye is the prayer.*"[132]

  He ﷺ also said: "*O company of young men, whoever of you is able to marry should do so.*[133]

  And he ﷺ said: "*Marry the affectionate woman who is likely to bear children.*"[134]

- His life with his wives was characterized by good treatment and good manners. He ﷺ used to say:

  "*The best of you is the best to his family and l am the best of you to my family.*"[135]

- If one of his wives showed interest in something permissible, he ﷺ went along with her. He used to let the *Ansaar* girls play with *Aisha* ؓ. When *Aisha* ؓ drank from a vessel, he ﷺ would take it and drink from the same place her mouth had been. He ﷺ used to rest in her room and recite the *Qur'an* with his head in her room, even when she had her menses.

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[131] Zadul-Ma`ad (1/154)
[132] An-Nasa'i.
[133] Al-Bukhari and Muslim.
[134] Abu Dawud.
[135] At-Tirmidhi and Ibn Majah.

- After the `*asr* prayer he would visit all his wives, one after the other to inquire how they were, but at night he slept in the house of the one whose turn it was.
- He ﷺ used to treat his wives equally in spending the night and in providing living quarters and in their maintenance.
- He ﷺ would have intercourse with his wives in the early or latter part of the night. If he had intercourse in the early part of the night, he ﷺ might have a bath or only do *wudhu*', and then sleep.
- He ﷺ said: "Cursed is the one who has intercourse with his wife in her rear."[136] He ﷺ also said: "When anyone of you intends to have intercourse with his wife he should say:

  "Allaahumma jannibna ash-shaytan wa jannib ash-shaytan ma razaktana." (O Allah, keep us away from Satan and keep Satan away from what you provide us with.) Then, if a child is decreed for them Satan will never harm him."[137]
- He ﷺ also said: "When one of you acquires a wife, a servant or an animal, he should grasp her forelock, supplicate Allah for blessing, pronounce the name of

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[136] Abu Dawud.
[137] Al-Bukhari and Muslim.

Allah and say:

"Allaahumma inni as'aluka khayraha wa khayra ma jubilat `alayhi, wa a`udhu bika min sharraha wa sharra ma jubilat `alayh."

(O Allah, I ask You for the good in her and the good in her creation, and I seek refuge in You from her evil and the evil of her creation.)[138]

- He ﷺ used to say to the newly married:

  "Baarak Allaahu laka, wa baaraka `alayka wa jama`a baynakuma fee khayr." (May Allah bless you, send His blessing upon you and bring you together in goodness.)[139]

- If he ﷺ wanted to travel, he drew lots among his wives. The one whose lot came out would accompany him without making up the time to the others.
- It was not of his guidance to give much attention to homes, constructing, decorating or enlarging them.
- He ﷺ divorced a wife and took back his wives after separating from them for a month; and he never pronounced *thihaar.*[140]

[138] Abu Dawud and Ibn Majah.
[139] Abu Dawud, at-Tirmidhi and Ibn Majah.
[140] A type of divorce common in pre-Islamic times that was prohibited by Islam.

17. The Prophet's Guidance in Eating and Drinking[141]

a. His Guidance in Eating

- He ﷺ never refused what was available nor did he strive to obtain what was not. He ﷺ ate all good things, and if he disliked it, he would leave it without forbidding it or forcing himself to eat it. He never criticized any food; if he liked it, he ate it, otherwise he would leave it, as he did when offered lizard, because he was not used to eating it.
- He ﷺ used to eat whatever was available, and if there was nothing he was patient, to the extent that he would tie a stone against his stomach from hunger. Sometimes three consecutive months would pass when no fire was lit in his home for cooking.
- It was not of his guidance to restrict oneself to one type of food.
- He ﷺ would eat sweets and honey and liked them. He ate the meat of the camel, sheep, chicken, birds, zebra and rabbit. He ﷺ also ate seafood, roasted meat and fresh or dry dates. He also ate *thareed*, which is bread

[141] Zadul-Ma`ad (1/142, 2/362)

soaked with meat and broth, and ate bread with oil and cucumber with fresh dates. He ﷺ ate cooked pumpkin and liked it, and also ate dried meat and dates with butter.

- He ﷺ liked meat, especially the forearm and front part of the sheep.
- He ﷺ used to eat the local fruits in their season, and did not avoid them.
- Most of his food was placed on a mat on the ground.
- He ﷺ ordered people to eat with the right hand and forbade them from eating with the left hand, saying: *"Indeed, Satan eats and drinks with his left hand."*
- He ﷺ used to eat with three fingers and lick them when he finished.
- He ﷺ didn't eat while resting on his side, while sitting cross-legged or while resting on one hand and eating with the other; these three positions are disliked. He ﷺ used to eat sitting back on his buttocks with his legs straight. He ﷺ said:

  "*I sit as a slave sits and eat as a slave eats.*"
- When extending his hand to the food he ﷺ would say *"Bismillah."* (In the name of Allah.) He ﷺ told people to do the same, saying: "When one of you eats, he should pronounce the name of Allah. If he

forgets to mention the name of Allah at the start, he should say: *"Bismillah awwalahu wa akhirahu."* (In the name of Allah at its beginning and its end.)[142]

- He ﷺ said: *"Indeed, Satan deems food over which the name of Allah is not mentioned as permissible [to him]."*[143]
- He ﷺ used to talk during the meal, and would repeatedly offer his guests more food, as generous people always do.
- When the food was removed he ﷺ would say:

  "Al-hamdulillahi hamdan katheeran tayyiban mubaarakan feehi ghayra makfiyyin wa la muwadda`in wa la mustaghnan `anhu rabbuna." (Praise be to Allah, abundant, pure, and blessed praise, insufficient and unending and not without need of our Lord.)[144]
- When he ﷺ was invited to food with some people he would not leave until he supplicated for them, saying: "*Aftara `indakumus-sa'imoon wa akala ta`amakumul-abraar, wa sallat `alaykumul-mala'ikah."* (May those who fast break their fast with you, and may the pious eat your food, and may the

[142] At-Tirmidhi.
[143] Muslim.
[144] Al-Bukhari.

angels invoke blessings upon you.)[145]

- He ﷺ used to supplicate for those who invited the poor, and praise them.
- He ﷺ never disdained eating with any person, young or old, freeman or slave, bedouin or emigrant.
- When he ﷺ was invited to eat while fasting, he would say: "I am fasting."[146] He ﷺ told those who were offered food to pray for the host if fasting and to eat from it if not fasting.
- When he ﷺ was invited to a meal and someone followed him, he would inform the host, saying:

"*This man followed us, so if you wish, permit him, otherwise he will go back.*"[147]

- He ﷺ told those who complained to him that the food was not enough to satisfy their hunger to gather for the meal and not separate, and to pronounce the name of Allah over it so He would bless it for them.
- He ﷺ said: "*A human being does not fill a container worse than his stomach; a few bites are sufficient to support his back. But if he must [eat], then only a third of his stomach for his food, a third for his drink and a*

[145] Abu Dawud.
[146] Al-Bukhari and Muslim.
[147] Al-Bukhari.

third to allow breathing."[148]

- He ﷺ entered his home one night looking for food and did not find any, so he said*: "Allaahumma at`im man at`amani waski man sakaani."* (O Allah, feed whoever feeds me and give drink to whoever gives me.)[149]

b. His Guidance in Drink[150]

- His guidance in drink was the most perfect for protecting health. His favourite was a sweet and cold drink. He ﷺ used to drink milk, both undiluted and mixed with water. And he would say*:*

  "Allaahumma barik lana feehi wa zidna minhu, fa innahu laysa shayun yujzee `anat-ta`aami wash-sharaabi illal-laban." (O Allah, bless it and increase it for us, for nothing suffices as food and drink except milk.)[151]

- It was not of his guidance to drink during his meal. They used to prepare for him *nabidh*[152] in the early night and he ﷺ would drink from it the following morning, the following night and one more day and

[148] At-Tirmidhi and Ibn Majah.
[149] Muslim.
[150] Zadul-Ma`ad (2/366), (4/209).
[151] At-Tirmidhi.
[152] A drink sweetened with dates.

night until the afternoon. If some of it remained, he ﷺ would give it to the servant or pour it out. He ﷺ would not drink from it after three days, fearing it would become intoxicant.

- It was from his guidance to usually drink while sitting down, and he ﷺ would admonish those who drank while standing. But once, he drank standing, which was said to be for a reason or that the prohibition had been abrogated, or else to show that both ways are permissible.
- He used to pause three times to breath while drinking and said: *"It is better for quenching the thirst, is more satisfying and is healthier."*[153] It meant that he moved the vessel away from his mouth and breathe outside of it. He ﷺ said: "*When one of you drinks, he should not breathe in the vessel but move it away from his mouth."*[154]

  He ﷺ also prohibited drinking from the crack of a vessel or from its spout.
- He ﷺ used to pronounce the name of Allah when he started to drink and praise Allah when he finished. He ﷺ said: "*Allah is pleased with the servant who eats something and praises Him or drinks something and*

[153] Muslim.
[154] At-Tirmidhi and Ibn Majah.

praises Him."[155]

- He ﷺ used to be provided with fresh water (palatable without saltiness), and he would prefer water that had been standing.
- When drinking, he ﷺ would pass it on to the right, even if there was someone on the left older than him.
- He ﷺ ordered the container to be covered and closed firmly, even with a stick, and to pronounce the name of Allah at that time.

155 Muslim.

18. The Prophet's Guidance in Da`wah[156]

- He ﷺ invited people to Allah day and night, secretly and publicly. He remained in Makkah three years at the beginning of his prophethood, calling for the worship of Allah secretly. But after the verse was revealed saying:

  "Then declare what you are commanded and turn away from the polytheists"[157]

  He ﷺ complied with the order of Allah without fearing the blame of a critic. He invited the old and the young, freemen and slaves, males and females, human beings and jinn to believe in Allah.

- When persecution and torture increased against his companions in Makkah, he allowed them to emigrate to Abyssinia.
- He ﷺ went to Taif, hoping to find support. He called them to believe in Allah, but no one responded to him. On the contrary, they abused him even more than his own people and expelled him, returning him to Makkah, where he entered under the protection of Mut`im bin `Adiyy.
- He ﷺ continued *da`wah* openly for ten years, taking

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[156] Invitation to Allah and Islam. Zadul-Ma`ad (3/11, 44).

[157] Qur'an - 15: 94.

advantage of annual seasons and following pilgrims to their camps. He also made *da`wah* during the trade seasons of *Okaz, Majinnah* and *Dhil-Majaaz* and would ask about each tribe and its campsite.

- Finally, he ﷺ met six people from the Khazraj tribe at al-Aqabah. He presented Islam to them and they accepted it. Upon returning to Madinah, they invited the people to Islam, and soon it spread until there was no home in which Islam had not entered.
- The following year twelve of them came and concluded with him the Pledge of `Aqabah, pledging obedience, financial support and to order what is right and forbid what is wrong. They also pledged to speak about Allah without fearing the reproach of any critic and to aid and protect the Prophet ﷺ as they would protect themselves, their wives and their children in exchange for the reward of Paradise. They returned to Madinah, accompanied by Ibn Umm Maktoum ﷺ and Mus`ab bin `Umayr ﷺ to teach the Qur'an and call people to Allah. Through their *da`wah* many people entered Islam, among them Usayd bin Hudhayr and Sa`d bin Mu`adh ﷺ.
- Then he ﷺ allowed Muslims to emigrate to Madinah and they began to do so. He ﷺ and his companion [Abu Bakr ﷺ] later followed them.

- He ﷺ established a brotherhood between the *Muhajireen*[158] and the *Ansaar*. They were 90 men in all.

a. His Guidance in Security, Reconciliation and Treatment of Emissaries[159]

- It is confirmed that the Prophet ﷺ said: *"The right of protection is the same for all Muslims; the most humble of them can give it."*[160]

  He ﷺ also said: *"Whoever enters into a pact with another people must not dissolve it until it expires or they violate it first."*[161]

- He ﷺ said: "*Whoever gives someone security and then kills him, I am disassociated from the killer.*"[162]
- When the messengers of Musaylimah[163] approached him, he ﷺ listened to them and then said:

  "*Was it not that emissaries are not killed, I would have had you beheaded.*"[164]

  This was his practice: that emissaries should never be killed.

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158 Pl. of Muhaajir, an emigrant from Makkah.
159 Zadul-Ma`ad (3/112).
160 Al-Bukhari and Muslim.
161 Abu Dawud and at-Tirmidhi.
162 Ibn Majah.
163 The false prophet who proposed sharing sovereignty with him.
164 See Glossary

- He ﷺ would not detain an emissary if he chose to keep his faith [instead of Islam]; rather, he ﷺ would send him back.
- If some of his enemies entered a pact with one of his companions without his approval and it was not harmful to the Muslims, he allowed it.
- He ﷺ made a truce of ten years from the state of the war with the Quraysh, on the condition that Muslims who came to him from Quraysh would be sent back, while anyone going from him to Quraysh would not be returned. But Allah cancelled this condition in the case of women, and ordered that when they came to the Prophet ﷺ their faith should be examined. If a woman was found to be a believer she would not be sent back.
- If a disbelieving wife chose to join the disbelievers of Quraysh, Allah ordered Muslims to give those whose wives had deserted the equivalent of what they had spent on the wife's *mahr* (dower). They were to demand it from the disbelievers since the disbelievers had a similar right whenever a believing woman joined the Muslims.
- The Prophet ﷺ did not prevent the Quraysh from taking back any men who came to him, but he ﷺ did not compel them to return nor did he order them to.

But when some of those men killed or took the property of disbelievers after leaving the Prophet ﷺ and without going back to him, he would neither disapprove of it nor guarantee security from them.

- The Prophet ﷺ made a settlement with the Jews of Khaybar after defeating them on condition that they leave the area. They were allowed to take whatever their mounts could carry while the Prophet ﷺ had the right to their gold, silver and weapons.
- He ﷺ also settled with them concerning the land: that he would have half of its produce and they would have half, as long as they stayed with his permission. He ﷺ would send someone every year to estimate the value of the crop and see how much was harvested. He ﷺ would get a guarantee of the Muslims' share and leave them the rest.

b. His Guidance in Da`wah to Rulers and Sending Them Envoys and Letters[165]

- When the Prophet ﷺ returned from Hudaybiyyah, he wrote to kings around the world and sent his messengers to them. He addressed the Byzantine emperor by letter and through an emissary. He was inclined to Islam and on the verge of declaring it but he did not.
- He ﷺ sent a letter to an-Najashi (the ruler of Abyssinia), who embraced Islam.
- He ﷺ sent Abu Musa al-Ash`ari ؓ and Mu`adh bin Jabal ؓ to Yemen, where the general population embraced Islam willingly without battle.

c. His Guidance in the Treatment of Hypocrites[166]

- He ﷺ accepted their outward show of belief, leaving their inner intentions to Allah. He ﷺ opposed them with convincing argument or by avoiding them. At times, he might speak harshly to them or use expressive words to reach their consciences.
- He ﷺ avoided killing hypocrites in order to keep hearts in harmony. When suggested that he should

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[165] Zadul-Ma`ad (3/141)
[166] Zadul-Ma`ad (3/143)

kill them, he ﷺ responded, “No, otherwise people will say that Muhammad kills his companions”.

19. The Prophet's Guidance in Supplication[167]

He ﷺ was the most perfect in glorifying Allah, nay all his utterances were in praise of Allah Al-Mighty. Whatever he ordered, forbade or set as legislation for the Nation of Islam, was in essence a glorification of Allah. Even his silence was a glorification of Allah by his heart. His glorification and praise of Allah was running with his breath, whether he was standing up on his feet or sitting or lying on his side or walking or riding an animal, or dismounting or travelling or staying home, blessings and peace be upon him.

a. His Guidance in Glorifying Allah in the Morning and Evening

- When morning came he ﷺ would say:

  "*We are this morning in the natural state of Islam on the word of sincerity, in the religion of our prophet, Muhammad, and the way of our father, Abraham, a Muslim inclining toward truth; and he was not of those who associate partners with Allah.*"[168]

  And he ﷺ said: "*O Allah, by You we come to the morning and by You we come to the evening. By You*

[167] Zadul-Ma`ad (2/332)
[168] Ahmad.

we live and by You we die, and to You is the resurrection."[169]

He ﷺ also said: *"When morning comes for one of you, say: "Morning has come to us and dominion belongs to Allah, Lord of the worlds. O Allah, I ask of You the good of this day, its success, its victory, its light, its blessing and its right guidance. And I seek refuge in You from the evil it contains and the evil that follows it."*

Then when evening came he would say something similar.[170]

- He ﷺ said "The best supplication for forgiveness is to say: *"O Allah, You are my Lord - there is no god but You. You created me and I am Your servant; and I uphold Your covenant and [my] promise to You as much as I am able. I seek refuge in You from the evil I have done. I acknowledge before You my sin, so forgive me. Indeed, there is none who can forgive sins except You.*"
- He ﷺ added, *"Whoever recites it at morning with firm faith in it and dies the same day will enter Paradise. And whoever recites it in the evening with firm faith in*

169 Abu Dawud, at-Tirmidhi and Ibn Majah.
170 Abu Dawud.

it and dies the same day will enter Paradise."[171]

- And he ﷺ said:

  "*Whoever recites every morning: "La ilaaha'ill-Allaahu wahdahu la shareeka lahu, lahul- mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadeer"* (There is no god but Allah alone, having no partner. His is sovereignty and to Him is all praise and He is over all things competent) *a hundred times daily, will be rewarded the equivalent of freeing ten slaves and one hundred good deeds will be registered for him and one hundred bad deeds will be erased. That day he will be protected from Satan until evening, and no one will come with something better than that [on the Day of Judgment] except one who has done more."*[172]

- He ﷺ used to supplicate in the morning and the evening with these supplications:

  "O Allah, I ask You for soundness in this world and the Hereafter. O Allah, I ask You for pardon and soundness in my religion and my world, my family and my property. O Allah, cover my faults and calm my fears. O Allah protect me from before me, from behind me, on my right, on my left and above me. And I seek refuge in

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[171] Al-Bukhari.
[172] Al-Bukhari and Muslim.

your grandeur from being seized from below."[173]

- And he ﷺ said: *''There is not a servant [of Allah] who recites every morning and every evening: 'In the name of Allah with whose name nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing' three times but that nothing will harm him.''*[174]
- Abu Bakr as-Siddiq ﷺ asked him: "O Messenger of Allah, teach me what to say when morning comes and evening comes." So he ﷺ replied, "Say:

''*O Allah, Creator of the heavens and earth, Knower of the unseen and the visible, Lord, sovereign and owner of all things, I testify that there is no god but You. I seek refuge in You from the evil of myself and the evil of Satan and his partnership, or that I bring harm upon myself, or bring it to any Muslim'.''* He ﷺ added: *"Say it in the morning, in the evening and when you go to bed*."[175]

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[173] Abu Dawud and Ibn Majah.
[174] Abu Dawud, at-Tirmidhi and Ibn Majah.
[175] Abu Dawud and at-Tirmidhi.

b. His Guidance in Glorifying Allah When Leaving or Entering the Home[176]

- When going out of his house, the Prophet ﷺ used to say: *"Bismillaah, tawakkaltu `ala Allaah"* (In the name of Allah, I rely upon Allah), and then add: *"O Allah, I seek refuge in You from leading someone astray or being led astray, from causing someone to slip or being caused to slip, from wronging someone or being wronged and behaving badly or someone behaving badly against me."*[177]
- He ﷺ said: "*He who says upon leaving his home: 'Bismillaah, tawakkaltu `ala Allaah, la hawla wa la quwwata illa billaah'* (In the name of Allah, I rely upon Allah. There is no might and no power except through Allah) *will be told, 'You have been guided, given enough and protected, and Satan will stay away from him'.*"[178]
- When he ﷺ went out for the *fajr* prayer, he would say:

"*O Allah, make light in my heart, light on my tongue, light in my hearing, light in my sight, light behind me,*

[176] Zadul-Ma`ad (2/235).
[177] At-Tirmidhi, an-Nasa'i and Ibn Majah.
[178] Abu Dawud and at-Tirmidhi.

light in front of me, light above me and light beneath me. O Allah, make great my light."[179]

- And he ﷺ said: "When a man enters his house he should say, *'O Allah, I ask of You the best entrance and the best exit. In the name of Allah we enter and we rely upon Allah, our Lord,' Then he should greet his family*."[180]

c. His Guidance in Mentioning Allah When Entering a Mosque and Leaving It[181]

- When entering a mosque, the Prophet ﷺ would recite: "*A`udhu billaahil-`atheemi wa bi-wajhihil-kareemi wa bi-sultaanihil-qadeemi minash-shaytaanir-rajeem.''* (I seek refuge in Allah, the Great and in his noble countenance and his primordial authority from Satan, the rejected. He ﷺ said, "*When someone says that, Satan says: "He has been protected from me for the rest of the day.*"[182]
- He ﷺ also said: "*When one of you enters the mosque, let him invoke blessings upon the Prophet Muhammad* ﷺ, *and let him say: 'Allaahumma iftah lee abwaaba rahmatik'* (O Allah, open for me the gates of Your

179 Al-Bukhari and Muslim.
180 Abu Dawud.
181 Zadul-Ma`ad (2/336)
182 Abu Dawud.

mercy), *and upon leaving let him say: 'Allaahumma innee as'aluka min fadhlik.'* (O Allah, I ask You of your bounty)''[183]

d. His Guidance Upon Sighting the Crescent[184]

When he ﷺ sighted the new moon of the month, he would say: "*O Allah, let it come upon us in prosperity and faith, in peace and Islam. Our Lord and your Lord is Allah.*"[185]

e. His Guidance Upon Sneezing and Yawning[186]

- It is confirmed that he ﷺ said: "*Allah likes the one sneezing, and dislikes the one yawning. So if one of you sneezes, and praises Allah, then it is the duty of anyone who hears him to say, 'Yarhamuk-Allaah' (May Allah grant you mercy). As for yawning, it is caused by Satan, so if one of you is going to yawn, let him hold it back as much as he can, because when someone yawns Satan laughs at him*''[187]
- When he ﷺ sneezed, he would cover his mouth with

[183] Abu Dawud and Ibn Majah.
[184] Zadul-Ma`ad (2/361)
[185] At-Tirmidhi.
[186] Zadul-Ma`ad (2/371, 397)
[187] Al-Bukhari and Muslim.

his hand or his garment and suppress the sound.[188]

- When he ﷺ sneezed and someone said to him, *"Yarhamuk-Allaah"*, he would answer, *"Yarhamuna-Allaahu wa iyyakum wa yaghfiru lana wa lakum"* (May Allah have mercy on us and you, and may He forgive us and you).
- And he ﷺ said: "*When one of you sneezes let him say: 'Al-hamdu lillaah'* (May Allah have mercy on you), *and his brother or companion should say to him: 'Yarhamuk-Allah'* (May Allah have mercy on you). *Then, when he says, 'Yarhamuk-Allah', he should say: 'Yahdeekumullaahu wa yuslihu baalakum'* (May Allah guide you and better your affairs)."[189]
- He ﷺ also said:

  "If one of you sneezes and praises Allah (saying 'Al-hamdulillah'), then say: 'Yarhamuk-Allah', but if he does not praise Allah, then do not say it to him"[190]

  When someone sneezed more than three times, he did not say it but only remarked, "*That man has a cold*."[191]

- It was narrated that the Jews would pretend to

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[188] Abu Dawud and at-Tirmidhi.
[189] Al-Bukhari and Muslim.
[190] Muslim.
[191] Muslim.

sneeze in his presence expecting him to respond by saying 'May Allah have mercy on you', but he ﷺ would only say: *'Yahdeekum-ullaahu wa yuslihu baalakum.'* (May Allah guide you and amend your condition.)[192]

f. His Guidance in Supplication Upon Seeing an Afflicted Person[193]

Anyone who sees an afflicted person and says: *'Al-hamdu lil-laahilladhi `aafaani mimmabtalaaka bihi wa fadh-dhalani `ala katheerin mimman khalaqa tafdheela'* (Praise to Allah who has exempted me from that by which He has tested you and has given me preference over most of those He has created) *will not be touched by that affliction, no matter what it is.*''[194]

g. His Guidance When Hearing the Sound of a Donkey or a Rooster[195]

He ﷺ ordered his people when hearing the bray of a donkey to seek refuge in Allah from Satan, the rejected, and upon hearing a cock, to ask Allah of His

[192] At-Tirmidhi.
[193] Zadul-Ma`ad (2/417)
[194] Abu Dawud and at-Tirmidhi.
[195] Zadul-Ma`ad (2/426)

bounty.[196]

h. His Guidance Concerning Severe Anger[197]

The Prophet ﷺ instructed anyone who became enraged to perform *wudhu*', and to sit down if he was standing, lie down if he was sitting and to seek refuge in Allah from Satan, the rejected.

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[196] Al-Bukhari and Muslim.
[197] Zadul-Ma`ad (2/423)

20. The Prophet's Guidance in Reciting the Qur'an[198]

- The Prophet ﷺ, would recite a *hizb*[199] regularly each day without fail.
- He ﷺ used to recite slowly and precisely, not hastily, but with distinct pronunciation of each letter.
- He ﷺ used to start his recitation by seeking refuge in Allah from Satan, saying:

  "A`udhu billaahi minash-shaytaanir-rajeem" (I seek refuge in Allah from Satan, the rejected.)

  Or perhaps he ﷺ would say:

  "O Allah, I seek refuge in You from Satan, the rejected, from his suggestion, his blowing and his breath."[200]
- He ﷺ used to recite the Qur'an while standing, sitting or lying on his side, with *wudhu'* or without. Nothing prevented him from reciting it except the state of sexual impurity.
- He ﷺ used to recite stopping at the end of each verse, and would *recite a surah* so slowly that it seemed longer than one, which was actually longer.

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198 Zadul-Ma`ad (1/463)
199 See Glossary
200 Abu Dawud and Ibn Majah.

- He ﷺ used to chant when reciting the Qur'an, and said, "*He is not of us who does not chant the Qur'an.*"[201] He also said: "*Beautify the Qur'an with your voices*."[202]
- He ﷺ used to lengthen pronunciation of the "*madd*" (extension) letters, for example, he ﷺ extended the words *"ar-Rahmaan"* (the Entirely Merciful) and *"ar-Raheem"* (the Especially Merciful).
- He ﷺ liked also to listen to the Qur'an being recited by someone other than himself.
- When he ﷺ came across a *sajdah* (prostration) verse, he would say *"Allahu akbar"* and prostrate.[203] During his prostration he ﷺ might say:

  "My face has prostrated to Him who created it, formed it and gave it its hearing and sight through His might and power."[204]

  Or he might say: "O *Allah, by [this prostration] remove from me a sin, register for me a reward, store it with You and accept it as you accepted it from Your servant, Dawud."*[205]

  He ﷺ did not say, *"Allahu akbar"* when rising from

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[201] Al-Bukhari.
[202] Abu Dawud, an-Nasa'i and Ibn Majah.
[203] Zadul-Ma`ad (1/351)
[204] Abu Dawud, at-Tirmidhi and an-Nasa'i.
[205] i.e., the prophet David. At-Tirmidhi and Ibn Majah.

this prostration, nor did he ever recite the *tashahhud* following it or the salaam.

21. The Prophet's Guidance in His Sermons[206]

- When the Prophet ﷺ gave a sermon his eyes would redden and his voice would become louder. His anger would increase to a point as if he was warning an army and would say:

  "[The Last Hour will come] to you by morning or evening."

  He would also say: *"I and the Hour have been sent like these two"*, and join his index and middle fingers.

  And he would say: *"Indeed, the best of speech is the Book of Allah and the best guidance is the guidance of Muhammad, and the worst matters [in religion] are the newly devised ones, and every innovation is misguidance.*[207]
- He ﷺ would always begin a sermon with praise of Allah.
- He ﷺ would teach his companions the sermon for need:

  "*Praise be to Allah, we praise Him, seek His help and ask His forgiveness. We seek refuge in Allah from the evil of ourselves and from our misdeeds. He whom*

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[206] Zadul-Ma`ad (1/179)
[207] Muslim.

Allah guides, none can misguide and he whom Allah leaves astray, none can guide him. I testify that there is no god but Allah and that Muhammad is His servant and messenger."

Then he ﷺ would recite these three verses:

"*O you who have believed, fear Allah as He should be feared and do not die except as Muslims*".[208]

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, in whose name you ask one another, and [fear Him regarding] the wombs. Indeed Allah is ever over you, an Observer".[209]

"O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment".[210]

He ﷺ used to teach his companions the

[208] Qur'an - 3:102.
[209] Qur'an - 4:1
[210] Qur'an - 33:70-71. Narration by Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.

istikhaarah (seeking a decision from Allah) in all matters just as he used to teach them a *surah* of the Qur'an. He ﷺ said:

"When one of you intends something, let him pray two rak`ahs other than the obligatory prayer and then say: "Allaahumma innee astakheeruka bi`ilmika wa astaqdiruka biqudratika wa as'aluka min fadhlikal-`atheem. Fa'innaka taqdiru wa la aqdiru wa ta`lamu wa la a`lamu wa anta `allaamul-ghuyoob. Allaahumma in kunta ta`lamu anna haadhal amra - (mentioning it by name) - khayrun lee fee deenee wa ma`aashee wa `aaqibati amree, faqdurhu lee wa yassirhu lee, thumma baarik lee feeh. Wa in kunta ta`lamu anna haadhal-amra sharrun lee fee deenee wa ma'aashee wa `aaqibati 'amree, fasrifhu `annee wasrifnee `anhu waqdur lee al-khayra haythu kaana, thumm ardhinee bih." (O Allah, I ask Your choice by Your knowledge and Your decree by Your ability, and I ask of You from Your great favour. For You are able and I am not able, and You know and I do not know, and You are the Knower of the unseen. O Allah, if You have known that this matter [naming it here] is good for me in my religion, my livelihood and the end result of my affair, then decree it for me, make it easy for me and then bless it for me, And if You

have known that this matter is bad for me in my religion, my livelihood and the end result of my affair, then avert it from me and dissuade me from it, and decree for me good wherever it may be; then make me content with it.)

22. The Prophet's Guidance in Sleep, Awakening and Dreams[211]

- He ﷺ used to sleep either on a mattress, a leather mat, a straw mat, on the ground or on a bed. His mattress was made of leather stuffed with fibre, and so was his pillow.
- He ﷺ would not sleep more than he needed, neither would he deny himself the sleep he needed.
- He ﷺ used to sleep in the early part of the night and pray in the latter part. He might also spend the first part of the night taking care of the affairs of Muslims.
- When he ﷺ stopped for rest late at night during a journey, he would sleep on his right side. but when he stopped just before dawn, he would place his head on his hand with his arm upright.
- When he ﷺ slept no one would awaken him until he woke up himself. His eyes would sleep but his heart remained awake.
- When he ﷺ retired to bed, he would say:

  "Bismik- Allaahumma namutu wa nahya." (O Allah, in Your name we live and die.)[212] He would cup his

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[211] Zadul-Ma`ad (1/149)
[212] Al-Bukhari.

hands, blow into them, and recite into them *Surahs Al-Ikhlaas*, *Al-Falaq* and *An-Nas* and then wipe over whatever he could of his body, starting with his head, face and the front part of his body. He ﷺ would do it three times.[213]

- He ﷺ used to sleep on his right side and put his hand under his right cheek. Then he would say: "*Allaahumma qinee `athaabaka yawma tab`athu `ibaadak."* (O Allah protect me from your punishment on the Day You resurrect your servants.)[214]

  He also told some of his companions: "*When you retire to your bed, perform wudhu' as you do for prayer, then lie on your right side and say: 'Allaahumma aslamtu nafsee ilayka wa wajjahtu wajhee ilayka wa fawwadhtu amree ilayka wa alja'tu thahree ilayka, raghbatan wa rahbatan ilayk. La malja'a wa la manjaa minka illa ilayk. Aamantu bikitaabik-alladhee anzalta wa binabiyyik- alladhee arsalt.'* (O Allah, I have submitted myself to You and directed my face to You, entrusted my affairs to You and retreated to You, in hope and fear of You. There is no refuge and no safety from You except in You. I have believed in

[213] Al-Bukhari.
[214] Abu Dawud and at-Tirmidhi.

your Book, which You have revealed, and in Your prophet whom You have sent.) *Make it your last words. Then if you die that night you will die in the natural state [of Islam].*"[215]

- When he ﷺ got up for night prayer he would say: "*O Allah, Lord of Gabriel, Michael and Israfil, Creator of the heavens and earth, Knower of the invisible and the visible, You will judge between Your servants in that over which they used to differ. Guide me in that where there is disagreement to the truth by Your permission. Indeed, You guide whom You will to the straight path.*"[216]
- When he ﷺ awakened from sleep he would say: *''Al-hamdu lillaahi-llathee ahyaana ba`da ma amaatana wa ilayhin-nushoor.''* (Praise be to Allah who has brought us to life after He had given us death, and to Him is the resurrection). Then he ﷺ would clean his teeth and might recite the last ten verses of *Surah Aali-`Imran*.[217]
- He ﷺ used to awaken when the rooster crowed and would say, *"Al-hamdulillah* (Praise be to Allah), *"Allahu akbar"* (Allah is most great), and *"La ilaaha ill-Allah"* (There is no god but Allah), and then

[215] Al-Bukhari and Muslim.
[216] Muslim.
[217] Al-Bukhari and Muslim.

supplicate.

- And he ﷺ said: *"A good dream is from Allah, and a bad dream is from Satan. So if one of you has a dream he dislikes, he should spit [lightly] to his left three times when he awakens and seek refuge in Allah from Satan, for then it will not harm him. And he should not tell anyone of it. But if he sees a good dream he should consider it good tidings but not talk about it except to those he loves."*[218]

  And he advised whoever had a bad dream to turnover to the other side, and advised him to pray.

[218] Al-Bukhari and Muslim.

23. The Prophet's Guidance in Grooming, Dress, Appearance and Adornment[219]

- The Prophet ﷺ used scent often and liked perfume. He never refused it if given to him. His favourite scent was musk.
- He ﷺ liked the *siwaak* (toothstick), and used it whether fasting or not. He also used it upon waking up, before *wudhu*', at the time of praying and upon entering his home.
- He ﷺ used kohl and said, *"Your best kohl is antimony; it clears the eye and helps hair grow."*[220]
- He ﷺ used to comb his hair and beard himself at times, and other times Aisha ؓ did it for him. His guidance in shaving the head was either to keep his hair or shave off all of it. He prohibited shaving a part of the head and leaving the rest.
- It was never reported that he shaved his head except as part of the *Hajj* and *Umrah* rites. His hair was neither short nor long, but reached his ear lobes.
- He ﷺ said: *"Be different from the polytheists by letting your beards grow and trimming the moustache.*[221]

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[219] Zadul-Ma`ad (1/167)
[220] Abu Dawud and Ibn Majah.
[221] Al-Bukhari and Muslim.

- He ﷺ used to wear whatever clothing was available whether wool, cotton or flax. He preferred the long shirt.
- He ﷺ wore striped Yemeni gowns and a green gown, long garments open in the front or in the back, trousers, a waist wrapper and cloak. He also wore leather footwear, sandals and a turban.
- He ﷺ used to wrap the end of his turban under his chin. Sometimes he let the end of it down behind him and sometimes he left it in place.
- He ﷺ wore black garments and he wore a red waist wrapper and cloak.
- He ﷺ wore a silver ring and would turn its stone toward the palm of his hand.
- If he ﷺ wore a new garment he would name it and say: *"O Allah, it is You who have given me this shirt or cloak or turban. I ask of You its good and the good for which it was made, and I seek refuge in You from its evil and the evil for which it was made."*[222]
- When he ﷺ put on his shirt, he always began with the right side.
- He ﷺ would favour the right when putting on his shoes, combing his hair, in his *wudhu*' and in taking

[222] Abu Dawud and at-Tirmidhi.

and giving something.

- When he ﷺ sneezed, he would put his hand or his garment over his mouth to muffle the sound.
- He ﷺ was more shy than a maiden in her private quarters.
- He ﷺ laughed when something was funny, but his laugh was usually no more than a smile. When it was most extreme his molars could be seen. His weeping was similar to his laugh; just as he did not laugh aloud, he neither sobbed nor raised his voice. But his eyes shed tears and the murmur of his chest could be heard.

24. The Prophet's Guidance in Greeting and Asking Permission[223]

- It was from his guidance to greet people at his arrival and upon leaving. And he ﷺ instructed spreading the greeting of *"As-salaamu `alaykum"* (Peace be upon you).
- He ﷺ said "*The young should greet the elderly, the one passing should greet the one sitting, the one riding should greet the one walking and the smaller number should greet the larger number.*"[224]

  He ﷺ was the first to greet anyone he met, and when someone greeted him he immediately replied with a similar greeting or a better one, unless there was a reason not to, such as during prayer or when relieving himself.
- He ﷺ used to begin by saying: "*As-salaamu `alaykum wa rahmatullaah.* He disliked beginning with*:* *"Alaykas-salam*", but would reply to a Muslim's greeting by saying: *"Wa`alaykas-salam"* (And upon you be peace).
- When greeting a large number of people and one's greeting would not be heard, he ﷺ would repeat it three times.

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[223] Zadul-Ma`ad (2/371)
[224] Al-Bukhari and Muslim.

- It was of his guidance that one who enters a mosque should first perform two *rak`ahs* of prayer for greeting the mosque before greeting people.
- He ﷺ never replied to a greeting with his hand, his head or his finger except during prayer, when he would reply with a signal.
- He ﷺ passed by some boys and greeted them, and he passed by a group of women and greeted them. His companions used to pass by an old woman after the Friday prayer and greet her.
- He ﷺ used to send his greetings to someone absent and convey the greetings of others. And when someone brought a greeting to him he would reply, "*And the same for him who conveyed it.*"
- He ﷺ was asked, "*When a man meets his brother Muslim should he bow to him? He ﷺ replied, "No." He was asked, "Should he kiss him? He ﷺ said, "No". He was asked, "Should he shake his hand?" He ﷺ said, "Yes.*"
- He ﷺ never used to surprise his family unexpectedly as though distrusting them. He used to greet them and begin by asking about them.
- When he ﷺ entered upon his family at night he greeted them in a way that could be heard by those

awake but not awaken those asleep.[225]

- It was from his guidance that when someone sought permission to enter and was asked: "Who is it?", he should reply with his full name or his nickname, but not say: "It's me".
- He ﷺ used to ask permission three times, and if he did not hear it would leave.
- He ﷺ used to teach his companions to greet before asking for permission to enter.
- When he ﷺ came to someone's door he would not stand facing the door but would wait at its right or left corner. He said, "*Permission [to enter] is sought due to eyesight.*"[226]

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[225] Muslim.
[226] Al-Bukhari and Muslim.

25. The Prophet's Guidance in His Speech, Silence, Logic and Choice of Words[227]

- The Prophet ﷺ was the most eloquent among people and his words were the most pleasant, most fluent and most logical.
- He ﷺ was silent for long periods, not speaking without necessity. He did not speak about what did not concern him and only spoke when Allah's reward was expected thereby.
- He ﷺ spoke with concise, meaningful words. His words were descriptive yet few, neither too rapid not to be remembered nor too slow and interrupted by pauses.
- He ﷺ was selective in his speech and chose the best expressions for his people, and the farthest from rudeness and indecency.
- He ﷺ disliked the use of complimentary words for those undeserving of it and the use of harsh words for those undeserving of them. Thus, he prohibited saying to a hypocrite: *"sayyid"* (master) or referring to Abu Jahl as Abul-Hakam[228] or calling any ruler "king of kings" or *"Khalifah (*successor) of Allah".

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[227] Zadul-Ma`ad (1/175, 2/320)

[228] "Abu Jahl" (meaning Father of Ignorance) was a nickname given to Abul-Hakam, an uncle of the Prophet and archenemy of Islam.

- He ﷺ directed anyone afflicted by Satan to say: *"Bismillah"* (In the name of Allah) rather than to curse, insult or supplicate against Satan.
- He ﷺ encouraged using good names and instructed. that when a messenger was sent to him, he should have a good name and good face. He would infer meanings from names and associate a name with its owner.
- He ﷺ said, "*The most beloved names to Allah are: 'Abdullah' and 'Abdur-Rahman', the most truthful are 'Harith' and 'Hammam', and the ugliest are 'Harb' and 'Murrah'.*"
- He ﷺ changed the name '*Aasiyah*' to *'Jamilah'*, and changed '*Asram*' to *'Zur`ah'*. When he came to Madinah while it was called '*Yathrib*', he changed its name to '*Taybah'*.
- He ﷺ gave a *kunyah*[229] to his companions, sometimes to children and to some of his wives.
- He ﷺ would give a *kunyah* to those who had a child and to those who did not have one. And he said: "*Name [yourselves or others] with my name, but do not use my kunyah.*"[230]

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[229] The *kunyah* is a name of affection and honour among the Arabs, such as "Father of So and So" or "Mother of So and So".
[230] Which was "Abul-Qasim."

- He ﷺ told them not to use the name *`atama* (darkness) for *`ishaa'*. And he told them not to call grapes *karm*, saying, "*Karm is the heart of a believer.*"[231]
- He ﷺ prohibited such sayings as: "It rained because of such and such star," or "Whatever Allah wills and you will," or to swear an oath by anything other than Allah. He also warned against excessive swearing of oaths, or to say such things as: "He is a Jew (or something else) if he does so and so." He prohibited a master to call his servant "my slave" and prohibited people from saying, "My soul has become evil" or cursing Satan, and from supplicating: "O Allah, forgive me if You will."[232]
- He ﷺ prohibited insulting time, the wind, fever and the rooster. He also prohibited calling people to the way of the pre-Islamic period, such as fanatic tribalism.

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[231] Al-Bukhari and Muslim.
[232] Because there is no unwillingness from Allah.

26. The Prophet's Guidance in Walking and Sitting[233]

- He ﷺ used to walk leaning forward as if descending from a slope. His walk was distinguished by speed, good form and calmness.
- He ﷺ used to walk barefoot or wearing shoes.
- He ﷺ would ride camels, horses, mules and donkeys. He rode horses sometimes saddled and sometimes unsaddled, and he would mount someone either behind him or in front of him.
- He ﷺ would sit either on the ground, on a straw mat or on a small rug.
- He ﷺ would recline on a cushion, either on his right or left side.
- He ﷺ used to sit squatting and sometimes lie down and might put one leg on the other. And he might lean on one of his companions when feeling weak.
- He ﷺ prohibited sitting in an area between the shade and the sun.
- He ﷺ disliked that people leave a meeting without having mentioned Allah and said, "*Whoever sits in a gathering in which Allah is not mentioned will find*

[233] Zadul-Ma`ad (1/161)

regret [in himself] from Allah."[234]

- He ﷺ said: "*Whoever sits in a place in which there is much effusive talk should say prior to getting up from his seat: 'Subhaanak-Allaahumma wa bihamdik. Ash-hadu alla ilaaha illa ant. Astaghfiruka wa atoobu ilayk.' (Glorified are You, O Allah, and praised. I testify that there is no god except You. I ask your forgiveness and repent to You). Then Allah will forgive him whatever occurred in that assembly.*"[235]

[234] Abu Dawud.
[235] Abu Dawud and at-Tirmidhi.

27. The Prophet's Guidance at Times of Blessing and Misfortune

The guidance of the Prophet ﷺ and his companions was to perform *sajdat ash-shukr* (prostration of gratitude) whenever a blessing was renewed or an adversity averted. When something happened which pleased him or he received glad tidings of it, he would prostrate in gratitude to Allah.[236]

[236] Ibn Majah.

28. The Prophet's Guidance in Treating Distress, Anxiety, Depression and Grief [237]

- He ﷺ used to say at times of calamity: "*There is no god but Allah, the Great, the Forbearing. There is no god but Allah, Lord of the great Throne. There is no god but Allah, Lord of the seven heavens, Lord of the earth and Lord of the noble Throne."*[238]
- When something distressed him, he ﷺ would say: *"O Ever-Living, O Self-Sustaining, by Your mercy I call for help."*[239]
- And he ﷺ said: *"The supplications of the distressed are: "O Allah, Your mercy I hope for, so do not entrust me to myself for even the wink of an eye, and amend for me all my affairs. There is no god but You."*[240] And when he was distressed he would pray.[241]
- He ﷺ said: "*No servant afflicted with anxiety or grief whereupon he says: 'O Allah, I am your bondservant, son of your bondsman and son of your bondswoman. My forelock is in Your hand; Your decision is being carried out in me; Your decree on me is just. I ask You*

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[237] Zad Al-Maad (4/180)
[238] Al-Bukhari and Muslim.
[239] At-Tirmidhi.
[240] Abu Dawud.
[241] Abu Dawud.

by every name of Yours, which You have named Yourself or revealed in Your Book or taught to any of Your creations, or preferred to keep knowledge thereof to Yourself, to make the great Qur'an the spring [i.e., revival] of my heart, the light of my breast, and the withdrawal of my grief, and the departure of my anxiety and distress,' but that Allah will dispel his anxiety and distress and replace them with happiness."[242]

- He ﷺ would teach them when gripped with terror to say: *"I seek refuge in the perfect words of Allah from His anger, from His punishment, from the evil of His servants and from the suggestions of devils. And I seek refuge in You, my Lord, from their presence."*[243]
- And he ﷺ said: *"There is no servant afflicted with a calamity who says, 'Inna lillaahi wa inna ilayhi raaji`oon; Allaahumm-ajurnee fee museebatee wa-khliflee khayran minha'* (We belong to Allah and to Him we will return. O Allah, reward me in my affliction and follow it up with something better for

[242] Ahmad.
[243] Abu Dawud and at- Tirmidhi.

me) *except that Allah will reward him in his affliction and follow it with something better for him."*[244]

[244] Muslim.

29. The Prophet's Guidance Concerning Travel [245]

- The Prophet ﷺ preferred to travel early in the morning, and on a Thursday.
- He ﷺ disliked for someone alone to travel at night, and disliked that a person travel alone.
- He ﷺ instructed that when travellers are three in number they should appoint one of them as their leader.
- When he ﷺ mounted his camel he would say, "*Allaahu akbar*" three times, and then: ''*Subhaan-alladhee sakhkhara lana haadha wa ma kunna lahu muqrineen. Wa inna ila rabbina lamunqaliboon.* (Glorified is He who subjugated this for us, for [otherwise] we could not have subdued it. And indeed, to our Lord we will surely return.) Then he would supplicate: *"O Allah, we ask of You in this journey of ours righteousness and piety and deeds that please You. O Allah, facilitate this journey of ours and fold up [i.e., shorten] for us its distance. You are the companion in travel and the caretaker in the family. O Allah, be with us in our journey and look after our families."*[246]

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245 Zadul-Ma`ad (1/444)
246 Muslim.

- When he returned he would repeat the same supplication but add: "*'aayiboona, taa'iboona, `abidoona, li-rabbinaa haamidoona'* (We are returning, repenting, worshipping and praising our Lord."[247]
- When ascending hills he ﷺ would say, *"Allahu akbar"* and when he descended into valleys he would say, *"Subhaan-Allah."* A man said: "I intend to travel." So the Prophet ﷺ said: *"I instruct you to be conscious of Allah, and to say, 'Allahu akbar' at every high point."*[248]
- When dawn appeared during a journey he ﷺ would say: "*A listener has heard our praise of Allah for His testing us with good things. Our Lord, be with us and favour us. I seek refuge in Allah from the Hellfire.*"[249]
- When he ﷺ bade farewell his companions who were leaving on a journey, he would say to them: "*To Allah I commit your religion, your trust, and your final deeds [before death].*"[250]
- He ﷺ said: "*When one of you stops at a place on his way*, he should say: "*A`udhu bikalimaat-illaahit-*

[247] Muslim.
[248] At-Tirmidhi and Ibn Majah.
[249] Muslim.
[250] Abu Dawud and at-Tirmidhi.

taammati min sharri ma khalak" (I seek refuge in the perfect words of Allah from the evil of what He created). *For then nothing will harm him until he leaves that place.*"[251]

- He ﷺ instructed that the traveller who had fulfilled the purpose of his journey should hasten to return to his family.
- He ﷺ used to forbid a Muslim woman to travel without a *mahram*,[252] even for a distance of about 12 miles. He also forbade carrying the *Qur'an* in enemy land for fear of its being taken by the enemy.
- He ﷺ forbade Muslims to live among polytheists when they are able to migrate. He ﷺ said: "*I am disassociated from a Muslim who [chooses to] live among the polytheists.*"[253]

He also said: "*Whoever keeps company with a polytheist and shares a lodging with him is like him.*"[254]

- He ﷺ travelled four times: for the *Hijrah* (emigration), for jihad, (and this was the most frequent), for *Umrah* and for *Hajj*.

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[251] Muslim.
[252] A close relative who is prohibited for her to marry, such as a father, brother, nephew, etc.
[253] Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.
[254] Abu Dawud.

- During his journey he ﷺ used to shorten the four *rak`ah* prayer and pray it as two from the time he left and until his return. He ﷺ would only pray the obligatory prayers, except for the *witr* prayer and the *sunnah* before the *fajr* prayer.
- He ﷺ did not specify any distance for his people beyond which to shorten prayers or to break the fast.
- It was not from his guidance to join obligatory prayers while riding or while camping during a journey. He would only join prayers while actually travelling or when setting out on his journey immediately after a prayer time. When he set out before noon he would delay *thuhr* prayer until the time for *`asr* prayer, and would then dismount and combine the two prayers. But if the time for *thuhr* prayer came before he began the journey, he would pray it first and then travel. When he was travelling fast he would delay the *maghrib* prayer until the time for *`ishaa'* and join them then.
- He ﷺ used to perform voluntary prayers by day and by night during travel, while riding his camel. He ﷺ would face the direction in which he was going and perform *ruku`* and *sujood* by bowing his head. He ﷺ would lower it more in *sujood* than in *ruku`*.

- He ﷺ once travelled in *Ramadhan* and broke his fast, but gave his companions the choice between fasting and not fasting.
- He ﷺ always or usually wore leather footwear during a journey.
- He ﷺ prohibited that upon returning after a long absence a man would knock on the door of his house at night.
- He ﷺ said: *"Angels will not accompany a group [of travellers] among whom is a dog or a bell."*[255]
- When he ﷺ returned from a journey, he would stop first at the mosque and pray two *rak`ahs*. He was welcomed first by the children of the household.
- He ﷺ used to embrace one returning from a journey and would kiss him if he was from his family.

[255] Muslim.

30. The Prophet's Guidance Concerning Medicine, Treatments and Visiting the Sick[256]

- It was from the Prophet's ﷺ guidance to treat himself and he ordered those of his family and companions afflicted with illness to seek treatment.
- He ﷺ said: "*Allah has not sent down any malady but that He sent down its cure.*"[257] And he ﷺ said, "*O servants of Allah, seek treatment.*"[258]
- He ﷺ had three types of treatment for an ailment: by natural medicines, by divine remedies and by a combination of both.
- He ﷺ prohibited treatment by intoxicants or anything impure.
- He ﷺ used to visit the sick among his companions. He visited a Jewish boy who used to serve him, and visited his uncle who was a polytheist. He invited both of them to Islam, and the Jewish boy accepted it but his uncle did not.
- He ﷺ would come close to a patient sit near his head and inquire about his condition.
- It was not of the Prophet's ﷺ guidance to assign a

[256] Zadul-Ma`ad (4/9)
[257] Al-Bukhari.
[258] Abu Dawud, at-Tirmidhi and Ibn Majah.

specific day or time for visiting the sick. On the contrary, he urged his people to visit the sick anytime of the day or night - at all times.

a. His Guidance in Using Natural Medications[259]

- He ﷺ said: *"Fever (or high fever) is a hot breath of Hell, so cool it down with water."*[260]
- He ﷺ said: "*When one of you gets a fever, sprinkle water on him for three nights before dawn.*"
- When he ﷺ had a fever, he would call for a waterskin, empty it on his head and bathe. When once fever was mentioned in the presence of the Prophet ﷺ and a man cursed it, he said: *"Do not curse fever, for it removes sins the way fire removes impurities from iron."*[261]
- A man came to him saying that his brother complained of diarrhoea. The Prophet ﷺ told him, "*Give him honey to drink.*"[262] He ﷺ would mix it with water and take it on an empty stomach.
- Some people who had come to Madinah complained

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[259] Zadul-Ma`ad (4/23)
[260] Al-Bukhari and Muslim.
[261] Ibn Majah.
[262] Al-Bukhari and Muslim.

of dropsy, so the Prophet ﷺ told them: "*Why don't you go to the camels reserved for charity and drink some of their milk and urine. They did so and were cured.*[263]

- When the Prophet ﷺ was wounded in the Battle of *Uhud*, [his daughter] Fatimah took a piece of straw, burned it until it was ash and pasted it to the wound to stop the blood. He ﷺ sent for [his companion] Ubayy bin Ka`b ﷺ, a doctor, who cut one of his veins and cauterized it. And the Prophet ﷺ said: "*There is cure in three things, a drink of honey, cupping and cauterizing by fire. But I forbid my people from cauterization.*"[264] And he ﷺ said, *"I do not like to be cauterized."*[265]

  This indicates that cauterizing should only be a last resort when necessary because of the intense pain it causes when treating a lesser pain.

- He ﷺ had cupping done to him and paid the cupper his wage. He ﷺ said: *"The best treatment is cupping."*[266] He had it done on his head while in the state of *ihraam* due to headache and on his hip to relieve pain. He ﷺ used to cup himself in three places: one between his shoulders (on his back) and two on the jugular veins. He was cupped three times between his

[263] Al-Bukhari and Muslim.
[264] Al-Bukhari.
[265] Al-Bukhari and Muslim.
[266] Al-Bukhari and Muslim.

shoulders after eating from the poisoned lamb. He ﷺ also recommended cupping to his companions.

- No one complained of headache but that the Prophet ﷺ told him: "*Avail yourself of cupping.*" And no one complained of pain in his legs but that he told him: *"Use henna."*[267]
- Salma, Umm Raafi`, a servant of the Prophet ﷺ, reported: *"He never suffered a sore spot or the prick of a thorn but that he applied henna to it."*[268]
- And he ﷺ said: *"The treatment for sciatica is to drink the fat of a sheep's tail on an empty stomach - a part of it each day"*[269]
- For the treatment of constipation, he ﷺ said, "*Take sana*[270] *and sannoot,*[271] *for in them is a cure for every ailment except death.*"[272]
- And he ﷺ said: "*Your best kohl is antimony. It clears the eyesight and helps hair to grow.*"[273]
- And he ﷺ said: "*Whoever takes seven 'ajwah dates in the morning will not be harmed that day by poison or*

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[267] Abu Dawud.
[268] At-Tirmidhi.
[269] Ibn Majah.
[270] A medicinal plant.
[271] A kind of honey, and some have said cumin.
[272] Ibn Majah.
[273] Abu Dawud and Ibn Majah.

magic."[274]

- And he ﷺ said: "*Do not compel your patients to eat and drink, for Allah is feeding them and giving them drink."*[275]
- He ﷺ prevented Suhayb ؓ from eating dry dates while he was suffering from an eye ailment and allowed him just a few. He prevented Ali ؓ from eating fresh dates for the same reason.
- He ﷺ said: "*If a house fly should fall in someone's drink submerge it therein, for in one of its wings is an illness and in the other is its cure."*[276]
- He ﷺ said: "*Talbinah*[277] *comforts the heart of a sick person and removes some of his depression."*[278]
- And he ﷺ said: "*Take black seed, for in it is a cure for every ailment except death."*[279]
- And he ﷺ said: "*Flee from the leper like you would flee from a lion."*[280] He also said: "*A sick person must not be brought in among healthy ones."*[281]

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[274] Al-Bukhari and Muslim.
[275] At-Tirmidhi and Ibn Majah.
[276] Al-Bukhari.
[277] A soup made of barley flour and bran.
[278] Al-Bukhari and Muslim.
[279] Al-Bukhari and Muslim.
[280] Al-Bukhari.
[281] Al-Bukhari and Muslim.

- Among the delegation of *Thaqeef* was a leper, so the Prophet ﷺ sent word to him, saying, *"You may return, for we have accepted your pledge."*[282]

b. His Guidance in Treatment with Recitation[283]

- The Prophet ﷺ used to seek Allah's protection from the jinn and from the evil eye of humans. He ﷺ also told people to use *ruqyah*[284] on those affected by an evil eye.

  He ﷺ said, *"The eye is true, and if there was anything faster than fate it would be the evil eye. When one of you is asked to, he should take a bath."*[285]

- He ﷺ once saw a girl whose face showed the effect of jinn.

  He ﷺ said: "*Make ruqyah for her, for she has been afflicted by the gaze.*"[286]

- He ﷺ said to one of his companions who had treated someone with a poisonous bite with *Surah Al-Fatihah*

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282 Muslim.
283 Zadul-Ma`ad (4/149 and 4/171).
284 There are two types of ruqyah: 1) the lawful ruqyah used by the Prophet ﷺ, meaning the permissible recitations confirmed by the Qur'an or authentic Sunnah, and 2) the unlawful ruqyah, which contains words of disbelief, mysterious incantations or anything else prohibited in Islam.
285 Muslim.
286 Al-Bukhari and Muslim.

and cured him, "*How did you know it is a ruqyah?"*[287]

- A man came to him and said, "*A scorpion bit me last night*." The Prophet ﷺ replied, *"If you had, upon nightfall, recited, 'A`uthu bikalimaatillaahi at-taammaati min sharri ma khalak"* (I seek refuge in the perfect words of Allah from the evil of what He created), *it would not have harmed you."*[288]
- When someone complained of an ailment or suffered from a sore or an injury, he put some saliva on his index finger, touched the ground with it, raised it and said:

  "*In the name of Allah, the dust of our earth with the saliva of one of us will cure our patient with the permission of our Lord.*"[289]
- One of his companions complained of a pain, so he ﷺ told him:

  "*Put your hand on the part of your body that is painful and repeat seven times: "A`udhu bi`izzatillaahi wa qudratihee min sharri ma ajidu wa uhaadhir."* (I seek refuge in the honour and ability of Allah from the evil I find and fear)."[290]

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[287] Al-Bukhari and Muslim.
[288] Muslim.
[289] Al-Bukhari and Muslim.
[290] Muslim.

- When he ﷺ visited a member of his family who was ill, he would wipe over the patient with his right hand and supplicate: *"Allaahumma rabban-nasi, adhhibil-ba'sa, washfi, antash-shaafi, la shifa'a illa shifa'uka, shifa'an la yughadiru saqaman."* (O Allah, Lord of mankind, remove the ailment and cure. You are the curer; there is no cure but Your cure, a cure that leaves no illness.)"[291] And when he visited a patient he would say: *"La ba'sa, tahoorun in shaa' Allaah.* (No harm, it is purification, Allah willing.)"[292]

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[291] Al-Bukhari and Muslim.
[292] Al-Bukhari.

GLOSSARY

of Arabic Islamic Terms and Their English Meanings

ADHAAN: The call to prayer

ANSAAR: The Muslims of *Madinah*

**`ARAFAH:** A pilgrimage site, about 25km east of *Makkah al-Mukarramah* - Standing on *`Arafah* on the 9th of *Dhul-Hijjah* and staying there from mid-day to sunset is the essence of the Hajj pilgrimage.

`AQIQAH: The sacrifice of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allah

`ASHURAA: The tenth day of the month of Muharram. It is the day God saved Moses and the children of Israel from the Pharaoh. Muslims are encouraged to fast during this day.

DA`WAH: Invitation to Islam or to God

EID: One of the two yearly Islamic festivals

FITRAH: Man's inborn nature

HADI: A sheep, goat, cow or camel offered as a sacrifice by a pilgrim during Hajj

HAJJ: The pilgrimage to *Makkah*, which is the fifth pillar of Islam

HIZB: A one-sixtieth portion of the *Qur'an*

IHRAAM: The state of consecration for *Hajj* or *`Umrah*

I`TIKAAF: Seclusion in the mosque with the intention of becoming closer to Allah

JAMRAH: A pillar built of stone at Mina, which is stoned by pilgrims

JUMU`AH: Friday, or the Friday congregational prayer

KA`BAH: The cubic structure built by Prophet Abraham عليه السلام and his son, Ishmael عليه السلام dedicated to the worship of Allah by His command. It is the centre for pilgrimage and symbol of monotheism. Muslims face toward it in prayer.

MUHAAJIR: An emigrant from *Makkah* to *Madinah* for the cause of Islam.

MUSALLA: An open prayer area on the outskirts of a city

NAAFILAH: A voluntary prayer

QIBLAH: The direction Muslims face during prayer, which is toward the *Ka`bah* in *Makkah*

QUNOOT: A supplication recited during prayer in the standing position

QUR'AN: The divine scripture revealed to Prophet Muhammad ﷺ

RAK`AH: A unit of Islamic prayer

**SA`I:** Making seven trips between the hills of *Safa* and *Marwah*, one of the required rights of *Hajj* and *`Umrah*.

SUHOOR: The pre-dawn meal for one intending to fast the following day

SUNNAH: The way or method practiced by Prophet Muhammad ﷺ in his life and worship

SURAH: A chapter of the *Qur'an*

SUTRAH: An object placed in front of a person to prevent people from crossing in front of him while he is praying

TAWAAF: Circling the *Ka`bah* seven times

TAYAMMUM: Substitute ablution using clean elements of the earth instead of water for purification

THIHAAR: A kind of divorce that was practiced before Islam, and which Islam prohibited

UMMAH: The global community of Muslims

ZAKAH: An obligatory annual expenditure due from Muslims for the benefit of their community